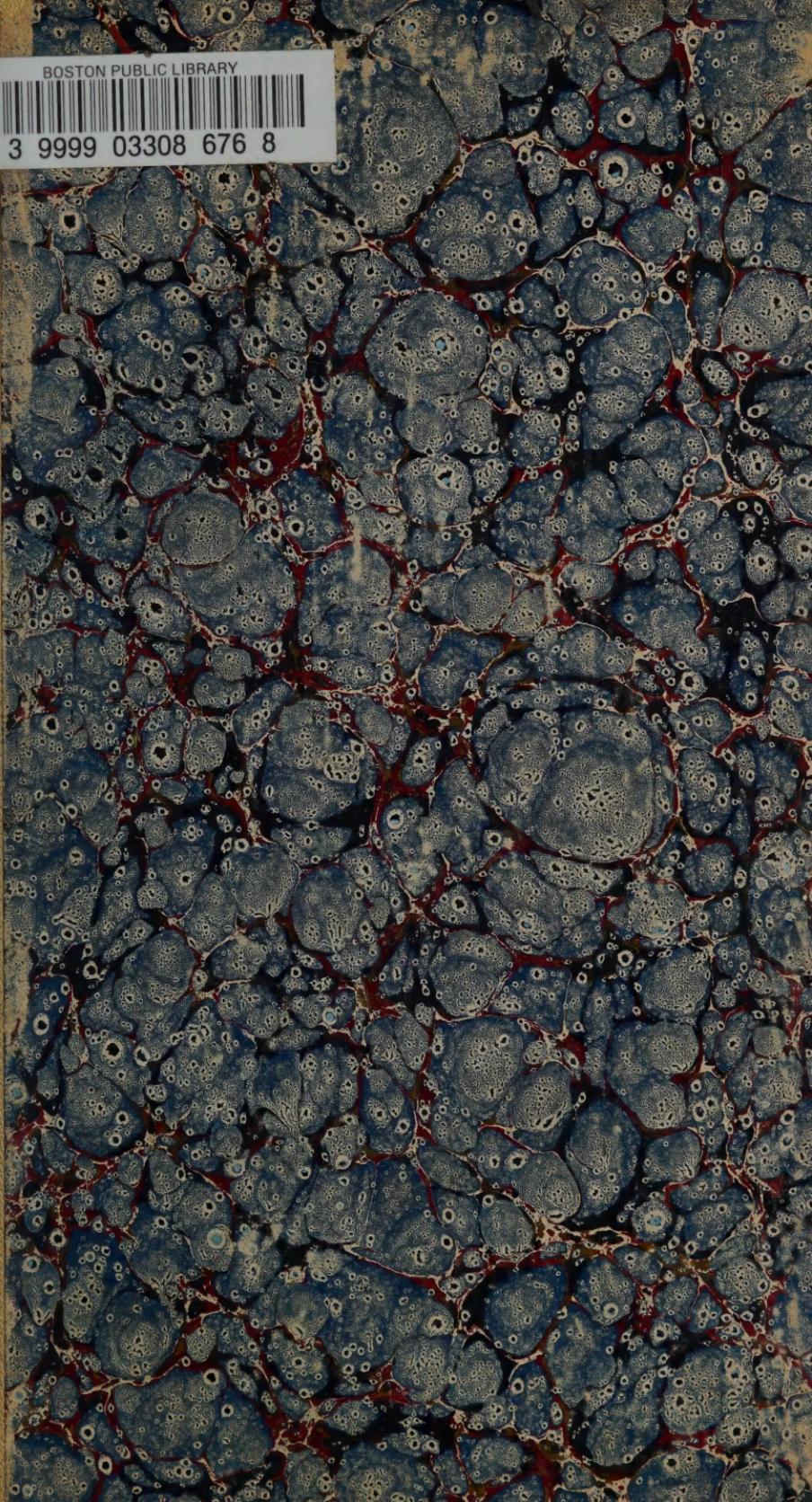


BOSTON PUBLIC LIBRARY



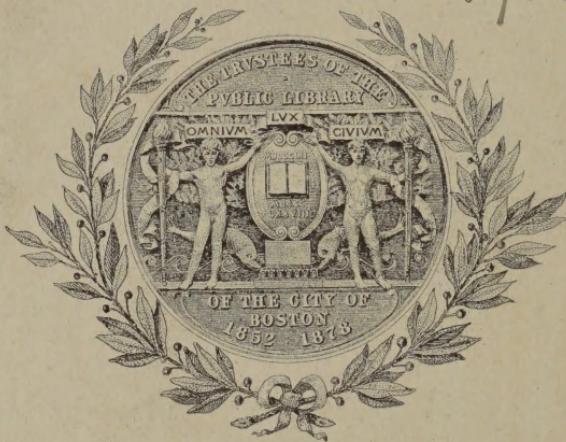
3 9999 03308 676 8

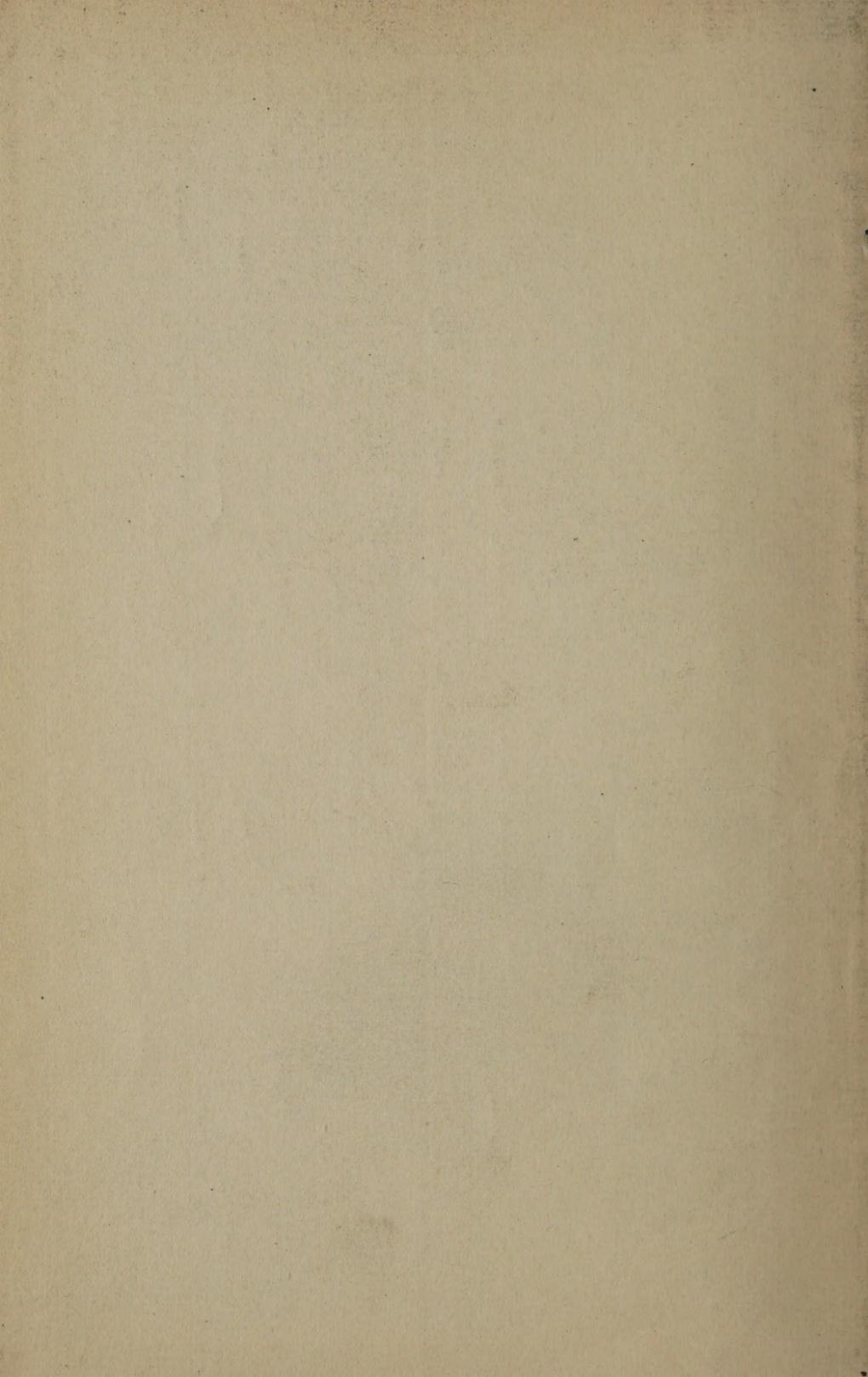


C,

№ 3530 a. 54

1898-1902





THE NORTHERN LIGHT,

COMBINED WITH THE NORTH STAR, OF SITKA:

A Bimonthly Exponent of Presbyterian Mission Work in Alaska.

SIXTH YEAR,
NO. I.

FORT WRANGEL, AUGUST, 1898.-1902. ^{30 Cts.} PER YEAR,

"Even the night shall be light about me."

LETTER FROM JUNEAU.

I am now entering on the fifth year of my pastorate of this people. Within the four years of my pastorate, seventy-five souls have been admitted into the Church on profession of their faith, sixty-two infants have been baptized, and I have officiated at twenty-nine native marriages. While seventy-five have been added to the Church, yet, owing to removals caused by deaths and change of residence, we are scarcely stronger numerically than we were when I assumed the pastorate. The Klondike gold craze has had a marked effect on our church work. Owing to it, a number of our church members, and some who were attendants, yet not members, have moved away from here and we see their faces no more in church. While this is true, yet, from the unsaved who have remained, we gain new recruits every quarter. Our growth is steady and healthy and has been from the beginning. But, as I said before, it about equalizes the loss from removals.

In conjunction with my pastorate, I have had the superintendency of the Mission Home; but as I have received an order to close the Home, this is now about at an end. The sad order to close came about the first of June. It grieved us very much to be obliged to dismiss the dear children, to whom we had become so attached, to their old homes and customs of living. They had the alternative to go to Sitka and enter the Mission there or go with their parents. So far—and nearly all have been disposed of—none have gone to Sitka. There were none of our children but regretted the necessity of their leaving their Mission Home. All would have gladly stayed, and said that if we were to reopen the Home, they would gladly return. As they were so attached to their Home, and as the most of them had made such advancement, and being of a tender age, it was most painful to us to compel them to return to a life from which we had been educating them.

What the results of this expulsion will be I cannot fully foretell; but I fear that it means the breaking up of our Sabbath-

school, as the children are now scattered far and wide: and as our Mission teachers were our Sabbath-school teachers,—these being dismissed from the service,—even should the children live here to come to the school, I would have no teachers. Then, too, it will have a tendency to largely reduce the attendance on the day school. What effect it will have on the church work remains to be seen. But for the children's sake more than for any other thing I regret exceedingly that the Board found it necessary to order the Home closed.

Yours truly,

L. F. JONES.

A RECEPTION OF WELCOME.

It is not often that the busy lives of the missionaries allow time for anything of a social nature, except the most informal occasions, but the ladies of the Sitka Mission found time to welcome Dr. and Mrs. Wilbur, soon after their return, with a delightful reception. The superintendent's and teacher's rooms were beautifully decorated with ferns, potted plants and Alaska-grown pansies. Rev. and Mrs. McClelland and Judge Kelly received the guests, who numbered more than a hundred, and Mrs. Carter presented them to the Doctor and his bride. Certainly, no young people ever began life anew with more sincere wishes for their welfare, nor with happier evidence of the cordiality and esteem of their friends.

A MEDICAL INCIDENT.

It is occasionally a little hard to tell just how a person does feel when one receives an answer like the following. This is verbatim, and similar ones are not uncommon.

DOCTOR. Well, John, how do you feel?

JOHN. O! I feel all right this time. From my heart up this side to my head it hurts; down my leg to my feet its very sick; and my heart and my head it very hurts.

Camping parties, berry picking, and fishing are now keeping the children out of doors, browning their faces and brightening their eyes.

THE NORTH STAR.

Founded by REV. SHELDON JACKSON, D. D., General Agent of Education for Alaska.

B. K. WILBUR, M. D., EDITOR.

Published Bimonthly in the Interest of Schools and Missions in Alaska,
With Special Reference to Sitka Training-school.

EDITORIAL.

With this issue we present to our subscribers the last number of THE NORTH STAR. As noted in the last issue, the work of editing and publishing the paper has been too great to be properly carried on in connection with the ordinary and more necessary duties of a physician's life. We keenly realize that it has been impossible to give our subscribers as good a bulletin of news as was their due, and unless a paper can be well published it would better be *unpublished*.

Then another reason obtains: The Missions of Alaska can be amply reported by one paper, and as that bright and attractive sheet, *The Northern Light*, of Fort Wrangel, and THE NORTH STAR have been reporting much the same work, the editors have decided to combine the papers, being satisfied that such a union will be beneficial to all interested.

Dr. Clarence Thwing, who has in *The Northern Light* given his readers an excellent paper in the past, will continue as editor. The paper will hereafter be published bimonthly, and every possible effort will be made to have reports from every Protestant mission station in Alaska at least once a year. We shall try to keep awake and up to the high-water mark of interest. No glacial currents shall cool our efforts to keep you informed, nor shall any Alaskan rains dampen the enthusiasm in our cause. We have received many words of praise and, better still, not a few sincere expressions of "God-speed." It is peculiarly refreshing to receive such notes and good wishes.

Believing that the new arrangement will increase their interest in the work, we urge our subscribers to continue their support. All unexpired subscriptions will be completed, and should any feel there is any unfairness in this arrangement, their money will be gladly refunded.

Dr. and Mrs. B. K. Wilbur arrived at the Mission early in July from the East. The bride and groom are still new enough to receive well-wishes and congratulation.

SITKA MISSION NOTES.

The Hospital has been cleaned, and a few improvements made, and is ready for the winter work.

Mr. J. E. Gamble, with a crew of the Mission boys, has secured a large raft of logs for winter use.

Thanks to the care and skillful management of Supt. Kelly, the Mission plant is in most excellent condition.

Miss Esther Gibson spent two weeks on a canoe trip, in May, in company with a native man and his wife. The weather was unusually fine, and the whole journey proved most delightful.

Selina and Annie Leask, daughters of Mr. David Leask, of Metlakahtla, who for the past two years have been in training at the Hospital, returned home last month. They were greatly loved at the Mission, and were most excellent assistants in the medical department.

A "HURRY CALL."

The notes or messages a doctor sometimes receives from the natives are full of pathos, telling of their absolute confidence in the doctor's ability to perform the impossible. Here is a note from a cripple girl, to whom even palliation became impossible.

"DEAREST DOCTOR,—I will tell you that I am very sick last night I not sleep I could not because my cough. I can't eat anything without hearing me, this two days I been feeling very sick. You know brother I am not afraid to die. I want to go now, I feel the Lord is with me every day. Now this all, good afternoon, brother. Your sister,

ELIZA HALL."

PRIMARY DEPARTMENT.

We have forty-five pupils in our primary department. Seventeen of the larger pupils of this number are half-day pupils. But few of the children taken into the Home have ever attended school before coming to us, consequently the primary consists of pupils whose ages range from four to twenty-two years,—the second reader and long division being the most advanced grade. Language largely consists of the construction of sentences in which the pupil is to use certain words which have been written on the black-board.

MRS. M. A. SAXMAN.

SEWING-ROOM.

The sewing-room on the third floor of the girls' building is an interesting place to visit. Here the mending, making of new garments, and knitting, is done by the girls whose ages vary from ten to twenty. These busy girls helped to make 838 articles, mended 18,428 pieces, besides completing a large number of pairs of stockings, during the year 1897. The smallest number mended any one month was 1,107 in February; the largest, 2,085 in July.

MRS. A. H. CARTER.

DOMESTIC SCIENCE.

"Be sure to teach your pupils how to utilize their own native food," was the urgent request of one interested in the cooking department. So far we have depended entirely upon venison, fish and ducks, using eggs and butter for baking purposes. The pupils are interested to learn the different ways of preparing the fish and game, but their favorite dish is the meat stew or fish chowder, which they insist upon calling "soup."

MISS OLGA HILTON.

MODEL COTTAGE SETTLEMENT.

The readers of THE NORTH STAR are familiar with the Model Cottage Settlement at Sitka. It will be interesting for them to know the rules and regulations governing that interesting colony.

RULES AND REGULATIONS
OF THE MODEL COTTAGE SETTLEMENT,
SITKA, ALASKA.

DECLARATION OF RESIDENTS.

We, the people of the Westminster Addition to the Village of Sitka, Alaska, in order to secure to ourselves and posterity the blessings of a Christian home, do severally subscribe to the following rules for the regulation of our conduct and town affairs:

1. To reverence the Sabbath and refrain from all unnecessary secular work on that day; to attend divine worship; to take the Bible for our rule of faith; to regard all true Christians as our brethren; and to be truthful, honest and industrious.

2. To attend to the education of our children and keep them at school as regularly as possible.

3. To totally abstain from all intoxicants and gambling, and never attend heathen festivities or countenance heathen customs in surrounding villages.

4. To strictly carry out all sanitary regulations necessary for the health of the place.

5. Never to alienate, give away, or sell our land, or building lots, or any portion thereof, to any person or persons who have not subscribed to these rules.

Signed,.....

Date...... *Witness.*

GREETING FROM HYDAH.

Twinkle, twinkle, little STAR,
We *may* wonder where you are.
Hope to find your rays more bright
When you're wed with NORTHERN LIGHT.

Congratulations in order? Call and see us on your tour.

Not many people at Hydah Mission on Fourth of July, since "retrenchment" closed our training-schools.

Fishing season is our banking season; the natives have abundant employment and a compensation such as would make many a glad heart among laboring classes in many parts of the world.

Of course, we miss Rev. and Mrs. McClelland. The first Sunday after their departure our morning congregation was seventy; a few more at Sunday-school. Last Sunday all were whites except one.

People from different parts of the world are coming this way. The promise is for developement of resources and establishing of new communities, which only increases the importance of School and Church. I think about thirty baptisms have been administered during the past year.

The organization of a Christian Endeavor Band has given the natives something to do, and infuses quite an enthusiasm, bringing about a renewal of vows and an awakening of slumberers, and bringing the doubtful to decision. Frequent services are held at private houses and outdoor meetings on pleasant evenings. At camps these attract to the religious center and from demoralizing pastimes. Their fervor may sometimes be a trifle demonstrative; yet, so far, the deportment comes within the "decently and in order," as though the devotion were genuine. We only wish we might be able to give them a little more personal attention.

The outlook, in spite of our recent reverses and bereavements, is encouraging. If others forsake us, we trust the Lord to take us up.

With a prayer for a blessing upon all associated with THE NORTHERN LIGHT with her STAR of rejoicing, and for strength of union and long years of usefulness, I hope to be,

A READER.

For new subscribers to THE NORTHERN LIGHT, Second Series, Mrs. Willard's fascinating story of the Alaskan natives, "*Kindashon's Wife*," (Price \$1.50), will be given as follows: One copy of the book to any one sending \$3, with ten single subscriptions, or two subscriptions for ten copies (each to one address); also, for \$2, with five single subscriptions, or one subscription for ten copies to a single address.

Complete files of First Series (20 numbers), \$1.

THE NORTHERN LIGHT:

A Bimonthly Exponent of the Work of Presbyterian Missions in Alaska.

PUBLISHED AT FORT WRANGEL, ALASKA,
BY REV. CLARENCE THWING, M. D.

Subscription Price, 30 cents.
Ten Copies to One Address, \$1.50 a Year.

SIXTH YEAR, NO. I.

AUGUST, 1898.

"A light that shineth in a dark place, until the day dawn."

SALUTATORY.

TO ALL FRIENDS OF THIS MISSIONARY PAPER, WHETHER OLD OR NEW.

Greeting!

With this issue we enter upon the sixth year of consecutive publication of THE NORTHERN LIGHT, and begin the second series, to be issued every two months, instead of only four times a year. Twenty quarterly numbers have been printed and copies of each have been preserved for those who wish to have a complete file. The more frequent issue in future is only possible through the coöperation of Dr. Wilbur, who has so ably conducted *The North Star* at the Sitka Mission for some years past, and others whose support has hitherto been divided between the two periodicals. The union of the above monthly with THE NORTHERN LIGHT, quarterly, has been planned for over a year past, and has now providentially been accomplished, greatly to the satisfaction of many interested in both papers.

As stated in the June number, Dr. Wilbur, Rev. Mr. Clelland and others will contribute regularly to the news and views of the paper, and so a variety of topics and opinions is confidently expected. Reader, will you do your part? Subscribe; renew your subscription; get another subscriber; order a package to distribute at the missionary meeting, and you will help on in the good work. May the Lord bless you, as we are blest.

MEETING OF PRESBYTERY.

The annual gathering of Alaska Presbytery was held at Juneau, July 15 to 18, and was attended by all the ministers who are now in active service in Southeast Alaska. Two are stationed at Juneau, one came from Sitka, one from Haines (Chilkat), and one from Wrangel. Rev. M. D. McClelland was chosen moderator, and Rev. J. H. Condit was reelected stated clerk for two years. Resolutions of regret

at the death of Prof. Gambell and the retirement of Rev. A. E. Austin, who labored eighteen years at Sitka, were adopted. A resolution in favor of the stricter enforcement of the prohibitory liquor law and deplored the efforts being made for its repeal, and a resolution approving the union of *The North Star* and THE NORTHERN LIGHT, and commanding the united paper to the churches and friends of missions, were also adopted. Assignments of ministers to their present charges and to the oversight of vacant churches were made, and appropriations by the Home Board in accordance with the needs of the field were recommended. The rules were revised, and Committees on the Boards and on Systematic Beneficence were appointed. The informal discussions and prayerful conferences upon various important matters were more helpful and essential, perhaps, to the welfare of the work in hand than some of the more formal transactions.

LOCAL NEWS.

The Second Church at Wrangel has been doing well in the line of self-support. About \$180 have been contributed toward the payment of Rev. Mr. Kennedy for his services the past three months, besides several offerings for benevolent purposes. Mr. Kennedy has now severed his connection with this field to find employment in Tacoma. A successor is wanted, who can live on a moderate salary and is willing to work for the love of it.

Rev. Mr. Thwing and family were away for nearly a month (during June and July) visiting at Blaine, Ballard and Seattle, Wash. The three boys had all been sick with measles, whooping cough and more or less malaria, so that the steamer rides and the drier air of Puget Sound were sought to reinvigorate them. All are now in better health and glad to be home again.

THE PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK

Publishes Sunday-school Literature, Lesson Helps, Illustrated Papers, Library and Gift Books, "*The Hymnal*" and "*The Chapel Hymnal*," (the best hymn and tune books ever issued), a large variety of Tracts and Evangelical Literature. The denominational standards and books on practical religion, etc. Everything for the Church and Sunday-school and for the private library. Books of all publishers, in every department of literature, at lowest prices. Special lists of books furnished for libraries, and suggestive lists of books bearing on special subjects will be sent on application. Address, JOHN H. SCRIBNER, Bus. Supt., Pres. Board of Publication, 1319 Walnut St., Philadelphia, Pa., or H. S. ELLIOTT, Manager Pres. Board of Publication, Wabash Ave. and Randolph St., Chicago, Ill.

CRESCENT MFG. CO.

Teas, Coffees, Spices, Flavoring Extracts, Etc.

OFFICE AND FACTORY:

308 OCCIDENTAL AVENUE, SEATTLE, WASH.



B. B. Dearborn, Printer, Seattle, Washington.

THE NORTHERN LIGHT,

COMBINED WITH THE NORTH STAR, OF SITKA:

A Bimonthly Exponent of Presbyterian Mission Work in Alaska.

SIXTH YEAR,
No. 2.

FORT WRANGEL, OCTOBER, 1898.

PER YEAR,
30 cts.

from Our Contributors.

WORK ON THE YUKON.

To the Editor:

At your request I send you a very brief account of the Dawson Mission. You are aware that Dr. Geo. A. McEwen and I went in with the scrambling, crazy crowd of would-be miners, over the Dyea Pass, last summer, and arrived at Dawson with the float-ice October 8. The beginning was very hard, owing to lack of funds, dwelling, church or friends. But the funds we borrowed, the dwelling we bought, the church we rented and the friends we soon found.

The burning of our Klondike Presbyterian Church, after its occupancy for only a month, was a severe blow to the Mission, entailing upon me a loss of \$1,000. But the Pioneer Association gave me the use of their large hall, and the meetings grew in interest constantly. Much pastoral work pressed upon me, many sick were to visit, many dead to bury.

The work had progressed so far that on Easter Sabbath I was able to organize a church of 59 charter members, 52 men, 7 women. We elected four elders and five trustees.

In May, Rev. A. S. Grout, M. D., of the Canadian Presbyterian Church, arrived. As the field was on Canadian soil, he and I associated together for the summer, I making a canvass of the gold creeks for money to build a church, he aiding me and superintending the building. August 15 we were able to worship in the new building, a comfortable log structure 50 x 25 feet in dimensions.

The congregations are large and enthusiastic, and the church is the most prosperous in the town in numbers and efficiency.

August 8, that being the expiration of my church year, I turned over the Mission to Dr. Grout and Rev. Dickey, who had joined us in July. No mail arriving for two months, and having no word from the Board, I was compelled to come to the Coast for instructions. However, I first made a trip seven hundred miles down the Yukon to Rampart City, raised money and secured a lot for a church there, and also visited Eagle City and Circle City. All

three points urgently need missionary work.

I learn that I am appointed general missionary for the mining-camps in Alaska, and hope to go back into the great Yukon Valley in the spring, with men and equipment for a vigorous campaign for Christ and His Church. It is one of the most needy and most hopeful fields in the world.

S. HALL, YOUNG.

Seattle, Wash., Sept. 14,

Rec'd OCT 31 1898

SITKA NOTES.

Those who oppose missions could, if they would allow themselves to be convinced, have all their objections answered in Alaska alone. The work of the Holy Spirit, the entrance of light, the progress of knowledge, have been exemplified in hundreds of instances. And despite the voluminous recitals of ignominious failure poured into the ears of all who will listen, by those who through ignorance, prejudice, or maliciousness, oppose the efforts of the missionaries; despite the fact that the missionaries themselves are only men and women, and not angels, the good work goes on. True, the seed sown often seems at first like the mustard seed—very, very small. But after a while it takes root and begins to show signs of life. And I have no reason to doubt that even in Alaska the tree of righteousness shall yet put forth great branches.

The last Sabbath of July was Communion Sabbath in the native church at Sitka. As far as we know every member of the church who was in the village, and able to attend, was present at the services. One man who had been disabled and confined to his bed almost the entire time for weeks, told me a few days before that he would come to the communion service unless he fell down by the way. Knowing his physical condition, I did not expect him. But what was my surprise on Sabbath morning to see him leaning heavily on his stick, walking slowly up the aisle. He had traveled in that way for three-fourths of a mile.

At this service two adults were baptized and received into full membership. Also, three infants received the ordinance of baptism. I have never witnessed baptismal services that impressed me more than

these, or felt more complete assurance that the Spirit of God was working in the hearts of those upon whom the outward seal and symbol was impressed.

Three weeks later eight more baptisms were administered, five adults and three infants. Four of these adults and two of the children belonged to the family of Chief George. Until nine years ago this man was a heathen, his implicit belief in Shamanism resisting all the advances of truth. At that time he was prostrated with an illness so severe that his life was despaired of. For days he lay in a semi-unconscious condition. In his moments of rationality he realized that in his extremity he had nothing upon which to rest. The Shaman was powerless to give him aid, or comfort, or peace. And the heart of the sick man went out in longing for something better.

As soon as he was able to express his desire he sent for Rev. Mr. Austin, who after conversation and prayer with him baptized him. Then came the earnest pleading of the sick man with that God whom he had learned to trust. He prayed that if it were God's will he might recover. As he himself expresses it, the next day he prayed harder, and the next day harder, and the next day harder, until on the fifth day he seemed to see God beside him, who told him that he should recover. He did recover, and his life ever since has been a struggling on, in imperfect light, to do God's will.

Now, after three years' absence at Yakutat, he and his family have returned to Sitka; and almost his first errand was to the missionary to request baptism for the members of his household, and that they might come to the Lord's table at the next communion. His youngest child had never been baptized. His oldest, a girl of sixteen, was married to a young man who was not a professing Christian. He was to be baptized, and together with his wife to be admitted into full membership. His widowed sister-in-law, who is now a member of his family, together with her infant child, were to be baptized; and she, and the Chief's oldest boy, who according to native custom she will soon marry, were also to be admitted.

It is an illustration of how old Indian customs inhere, when I relate that the next day after the baptisms the missionary was asked to perform the marriage ceremony for this young widow, perhaps twenty years of age, and the Chief's son, a boy of fourteen. He declined the invitation, asking the betrothed parties to wait a year. Thus along with their superstitions and degrading customs was an evi-

dent desire to conform their lives to Christian teachings.

The mission church for whites has received on the exterior a coat of paint, put on by native boys from the Training-school, under the direction of Mr. Carty. The expense of this improvement was defrayed by the congregation. Services at this church are well attended. A special Patriotic Service, in thanksgiving for victory and the advent of peace, was observed on the last Sabbath of August. The church was beautifully decorated, and the exercises throughout were in keeping with the occasion.

M. D. McCLELLAND.

JUNEAU AND HOONAH.

ABOUT HOONAH — Mrs. McFarland and her sister, Mrs. Howell, the Government teacher (once) at Hoonah, have been visiting in Juneau for more than two weeks past. Mrs. Howell is about to open a private school for whites in Juneau.

Some Hoonah natives appealed to me for a minister. The people are all very sorry that they are now without a minister. I feel sorry for them and hope that they may soon be supplied. I feel that it is one of the important native fields in southeastern Alaska.

JUNEAU — The Juneau Native Mission is now closed and the teachers have departed. The children are dispersed to all points of the compass. Some of them are in most wretched homes, surrounded by all sorts of degrading influences. None of them are blessed with good surroundings. They all deplored the necessity of leaving their mission home. The few who live in Juneau have expressed themselves, since they were compelled to go back to village life, that they wish they could return to the Mission. These appeals seem all the harder for us to bear when we look at our big empty home, especially when we remember that they were once inmates of it. It has very seriously detracted from our Sabbath-school, as few remain in Juneau to go. These few come quite regularly.

Our church work seems to have suffered nothing from the closing of the home. The attendance since the closing has been just as good as it was before. Since then nine have been received on profession of their faith.

The pastor and people of Juneau are about to be separated for a period of three or four months. The pastor has been granted a leave of absence for four months, and will make a visit to his home in New

Jersey. Providence permitting, he will return about the first of the new year.

L. T. JONES.

"THY KINGDOM COME."

God's kingdom comes as comes the light
To eyes by sleep downholden;
The sudden brightness fills the room
And scatters all the night's dread gloom
Before its arrows golden.

MARGARET JOHNSON, in *Forward*.

for the society, which is called the "Northern Light Presbyterian Church."

In our illustration the pastor, his wife (since deceased) and little daughter Ruth, are seen at the door. The Native Mission Church and Home buildings are in the rear of this structure, about two blocks away. It is regretted that a sale of the log cabin was necessary, and that the building will be degraded from religious to secular uses. The last services of worship were



THE "LOG CABIN CHURCH."

This unique edifice, originally a miner's cabin, was converted into a Presbyterian Church some ten or twelve years ago; a belfry was built, the interior made as attractive as possible, and religious services held there for the white people of Juneau.

Rev. J. H. Condit has been the pastor of this church for over two years, in which time a very marked growth in efficiency and interest has been observed. Indeed, the congregation has outgrown the size of the building, even though two or three other denominations have begun operations in town. A lot has been bought in a better part of the city, and the money realized from the sale of this old relic will put up a new and commodious building

held there July 17, when the editor of this paper preached in the morning and the Moderator of Presbytery, Rev. M. D. McClelland, in the evening. The congregation now worships at the native church, but work on the new building is to be prosecuted vigorously.

Rev. Sheldon Jackson has returned to Washington from his annual trip to Bering Sea.

Miss M. E. Gould, formerly in charge of the Juneau Home, (now closed) is at Howkan.

Miss Nellie M. Green, of Whiting, Kansas, has been appointed teacher of the public school at Fort Wrangel.

THE NORTHERN LIGHT:

A Bimonthly Exponent of the Work of Presbyterian Missions in Alaska.

PUBLISHED AT FORT WRANGEL, ALASKA,

BY REV. CLARENCE THWING, M. D.

ASSOCIATE EDITORS :

REV. M. D. MCLELLAND. REV. L. F. JONES. DR. B. K. WILBUR.

Subscription Price, 30 cents.

Ten Copies to One Address, \$1.50 a Year.

SIXTH YEAR, NO. 2. OCTOBER, 1898.

A FAMILIAR LETTER.

To the Christian Endeavor Societies of New York State, and other friends of the work at Fort Wrangel:

Time flies here as well as in other places where there are more people and more enterprises in operation. The days are now shortening up rapidly, and are quickly passing by. In spite of quite a general exodus of business people and their families, I have the same number of services to maintain for natives and white people (six on Sunday and three or four during the week); and, having fewer helpers, I feel the burden of the work still more.

The fall campaign has been entered on with renewed interest, whetted somewhat by a few weeks' absence with my family early in the summer, and a brief visit to Juneau a little later to attend the annual meeting of Presbytery. Six of the brethren, engaged in mission work along the coast from Saxman to Sitka, had the privilege of clasping hands and comparing notes at that time.

We welcomed an accession to our ranks in the person of Edward Marsden, well known to you as a full-blooded "Indian" who has spoken at Christian Endeavor conventions and elsewhere for the cause of missions in Alaska, and who is now himself an ordained missionary of our Church to the Thlinkets of Alaska. As he is *not a native* of this country, he will have to use an interpreter, the same as a white minister, for the first year; but I believe he expects to learn the language as soon as possible.

Since Rev. Mr. Kennedy left us, at the end of July, I have had to carry on three services each Sunday for the white people (including the Sunday-school, which has a good superintendent and two or three other teachers beside myself, and our Christian Endeavor prayer meeting, of which I am the prayer meeting committee), and Mrs. Thwing acts as organist and chorister at most of the services. It is not true, however, at the present time, as it was for so long, that there is no one else

who can play the organ, for now there are several ladies who relieve her occasionally.

The attendance at our Sunday evening service of song continues very good, and we have an offering made at the close which enables us to meet all the current expenses for fuel, care of the church, repairs to sidewalk in front of the Mission, purchase of hymn books, and so on. The new Sunday-school (for the white folks) also has a regular income sufficient for purchase of lesson helps, etc. The session of the school is held at 2:30 P. M. There are about sixty scholars enrolled, and the school has been successfully kept up for nearly five months. A picnic was enjoyed by the children, with their parents and friends, early in August, a very pleasant day being spent on the beach just out of town.

We had another pleasant evening September 8, when Mrs. Thwing and I received the ladies and gentlemen of the congregation at the Y. M. C. A. rooms, in the Christian Endeavor House built two years ago. The ladies of the Aid Society coöperated with us to make this informal reception a success. It was the first social evening at the Hall since last May, but others will probably be arranged for from time to time as the season advances.

Brother Stark, the lay evangelist, continues to labor here and is very helpful to me. He has secured funds to buy a lot on Front Street where he hopes to erect a Gospel Mission building. This seems to be needed to reach the men on the street who frequent the saloons but are never seen in church.

More about the natives next time.

Cordially your friend and servant,

CLARENCE THWING.

THE PRESBYTERIAN BOARD OF PUBLICATION

AND SABBATH-SCHOOL WORK

Publishes Sunday-school Literature, Lesson Helps, Illustrated Papers, Library and Gift Books, "*The Hymnal*" and "*The Chapel Hymnal*," (the best hymn and tune books ever issued), a large variety of Tracts and Evangelical Literature. The denominational standards and books on practical religion, etc. Everything for the Church and Sunday-school and for the private library. Books of all publishers, in every department of literature, at lowest prices. Special lists of books furnished for libraries, and suggestive lists of books bearing on special subjects will be sent on application. Address, JOHN H. SCRIBNER, Bus. Supt., Pres. Board of Publication, 1319 Walnut St., Philadelphia, Pa., or H. S. ELLIOTT, Manager Pres. Board of Publication, Wabash Ave. and Randolph St., Chicago, Ill.

CRESCENT MFG. CO.

Teas, Coffees, Spices, Flavoring Extracts, Etc.

OFFICE AND FACTORY:

308 OCCIDENTAL AVENUE, SEATTLE, WASH.

B. B. Dearborn, Printer, Seattle, Washington.

THE NORTHERN LIGHT,

COMBINED WITH THE NORTH STAR, OF SITKA:

A Bimonthly Exponent of Presbyterian Mission Work in Alaska.

SIXTH YEAR.
NO. 3.

FORT WRANGEL, DECEMBER, 1898

PER YEAR.
30 CTS.

Sitka Notes.

Miss Kelsey, for many years a member of the mission force here, and later a government teacher at Wrangel, has now been again transferred to Sitka. She and Miss Campbell have charge of the school work for natives outside the Mission Home. Miss Kelsey's acquaintance and experience with the natives, and her unflagging zeal in missionary work, render her a valuable addition to the force.

The Industrial School boys under the direction of Mr. Beck, the carpenter, have made some decided improvements in the interior of the native church. The platform was lowered, and also enlarged, so that the organ and choir might occupy a place on it. This permitted the pews to be moved forward much nearer the pulpit. And the arrangement of them in a semi-circular form adds to the comfort of both speaker and audience. The church services, especially the Sabbath services, are well attended. The quarterly communion service was held on the last Sabbath of September. The readiness with which the people take part in all the prayer meetings is a source of gladness.

The prayer meeting on Friday evenings with the students of the Industrial School, is an enjoyable phase of our work. A number of the boys and girls will lead in prayer, not always as promptly as we would desire, when strangers come in; but usually the meetings are carried on with a spirit of earnest devotion. It has doubtless been a very helpful service to these weak, struggling, young Christians. How I wish some of our young people in the East could attend our prayer meetings without being seen.

Intense excitement was created in our native village over a supposed case of witchcraft. The interest aroused shows how slowly these people yield their inherited superstitions. The officials determined to strike at the heart of the trouble. And instead of punish-

ing persons accused of being witches, as some of the natives demanded, they had charges preferred against the accusers for creating a disturbance. The U. S. Commissioner before whom they were brought held them for appearance at court, and they were committed to jail to await the action of the grand jury. Thus the two boys who had been subjected to torture by the witches, were compelled to endure also the ignominy of incarceration in the jail. It was a wholesome lesson for the natives. The good results are already manifest.

M. D. McCLELLAND.

Training School.

In spite of those whose limited vision allows them to see no further than the immediate present; and notwithstanding the aspersions and unjust criticisms cast at the Sitka Training School, the work goes on. Judge Kelly, the superintendent, is the man for the place. Wise and energetic, he unifies the diverse elements in his band of workers and brings to bear on the scholars the best efforts the teachers can give. Unusual efforts are made to reach the native population in their homes in the Ranch, both by the pastor and physician, so that the scope of work is by no means a narrow one.

It is unfortunate, but true, that a certain class of people, some of them who ought to be our warm friends, have such huge casts in their eyes, that they can see no good in the Sitka School. They see only those that fall away and pointing to them say, "Lo! this is the result of a Training school!" Too bad that they too will be like the man with the muck rake. If only they would lift their eyes to a wider range of vision, abundant evidence is not lacking of the permanent results for good of this same Sitka Training School.

More new scholars have been received this fall, than any previous one for a number of years past. While very few, comparatively, came to Sitka on

the closing of the other homes, Juneau Chilcat and Jackson, yet from these villages a number of other scholars have applied for admission.

The Mission Hospital is running "short handed" owing to the inability to secure large girls as helpers. Still considerable work is being accomplished; especially are there more adult natives availing themselves of its privileges.

The children are all greatly delighted with the skating. The whole school, including some of the teachers donned the shining blades on Thanksgiving day.

The general health of the school this fall has been excellent.

B. K. WILBUR.

Personal.

Mrs. T. K. Paul, who has been ill for some weeks past is now at her work again.

Miss Olga Hilton, is acting as Girl's Matron in addition to her regular teaching.

Mr. and Mrs. Carty, entertained the children with the Graphaphone and recitations one night, recently.

One of the teachers greatly amused the children on Thanksgiving Day, in the evening, with a slight of hand performance.

Wrangel Notes.

The Gospel Mission Society has purchased a lot on Front street for \$150, and secured nearly \$100 cash, besides several offers of labor, towards the erection of a mission building.

In November a Woman's Missionary Society was organized to hold monthly meetings for study of, and prayer for, missions. Each member agrees to give 25 cents every three months, or a dollar a year, to be divided between home and foreign missions. Mrs. F. P. Loomis is president and Mrs. P. Haught is treasurer, for the first three months.

The Young Men's Christian Association has rented part of a building in the central part of town for a free reading room and a music hall. Quite a variety of magazines and papers has been secured, and new wall paper, pictures, lamps, stove, chairs and rugs make a pleasant sitting room, which has been open day and evening since Oct.

10. A piano has been purchased at a low figure, half the money being paid and the rest loaned on easy terms. Several social gatherings have been held in the music room, and a literary society of young people has met here.

The Ladies' Aid Society recently organized has leaped from infancy to maturity and acquired a surprising amount of strength and activity for so short a time. A large sum of money has been raised and expended in the repair of our sidewalks, several very pleasant social entertainments have been provided for the public, and now efforts are being made towards a Christmas tree and festival. Mrs. A. T. Bennett has succeeded Mrs. Geo. H. Barnes as president of the society.

A prayer meeting on Tuesday evening, at the Y. M. C. A. rooms has been maintained for six weeks past by the Christian Endeavor Society, in addition to the regular service on Sunday. A very agreeable social evening was enjoyed, at the invitation of the social committee, in the church, Nov. 9.

Our Sunday evening song service, with brief scripture lesson, continues to be popular. Frequently a steamer will arrive about dark and wait at the wharf until daylight before proceeding through Wrangel Narrows, northward. Then we have a marked increase in church attendance and a helpful addition to the evening offering.

Mrs. Calvert, of Milwaukee, is spending the winter in town and helping in mission work. She is a talented Christian woman and a welcome coadjutor.

Mr. W. B. Colp has been elected president of the Y. M. C. A., and Mr. Kruse general secretary, and Mr. J. A. Hunter has lately been chosen treasurer. These men are well qualified for these offices and have infused new life into the Association.

Synod. The Synod of Washington proposes to hold its next meeting in Alaska, either at Sitka or Juneau, next August.

Presbytery. The annual meeting of the Alaska Presbytery is to be held at Juneau the first Friday in April, 1899.

The Northern Light. The editor can supply copies of the first series complete, 20 numbers, for \$1.00.

Thirty cents in stamps will pay for this paper for a year to any address.

THE NORTHERN LIGHT:

A Bimonthly Exponent of the Work of Presbyterian Missions in Alaska.

Published at Fort Wrangel, Alaska, by
REV. CLARENCE THWING, M. D.

Associate Editors:

REV. M. D. MCCLELLAND.

REV. L. F. JONES.

DR. B. K. WILBUR.

Subscription Price, 30 cents.

Ten Copies to One Address, \$1.50 a Year.

SIXTH YEAR. NO. 3.

DECEMBER, 1898.

The Liquor Traffic.

In The Northern Light last June, mention was made of the fact that public opinion favors the almost unrestricted sale of liquor, and that, in the larger towns, like Juneau, Wrangel and Skagway, dance halls and worse places flourish. Such a condition of affairs renders the position of the officers of the government, charged with the enforcement of a prohibitory law, decidedly unenviable. If they attempt to enforce the laws, as they are sworn to do, they go contrary to public sentiment and incur the enmity of the multitude who have a pecuniary interest in the violation of law. If, on the other hand, they listen to the inducements offered them to neglect their official duty and let matters take their course, thinking that the lawmakers and the appointing powers are a long way off, they merit the contempt of the few people in Alaska who respect the law and desire the true welfare of all, and they also suffer occasional pricks of conscience and the fear of removal from office.

The unrestricted sale of liquor, as it continues in Alaska under the eye of U. S. Custom officers and U. S. commissioners, is an evil which is felt by the missionaries here very keenly. Efforts to build up Christian character and habits of industry, sobriety and thrift are daily being counteracted by open saloons, beer halls and dives, where na-

tive men and women are being coaxed to their ruin and rapidly demoralized through drink. Disease is carrying away the natives fast enough without the aid of strong drink.

The natives who are educated, who speak the language and adopt the dress and manner of life of civilized white men, seem to be very often the leaders in the dissemination of their vices. The young men of Wrangel who went to school at Forest Grove, in Oregon, some years ago and learned their trades are, with few exceptions, among the most vicious examples of idleness and depravity. They are a constant menace to the community. Education without Christian character is no gain.

A conflagration which recently consumed eight or ten houses in the Indian village at Wrangel was the direct result of intoxication among the natives. There is now danger of some further and more serious disturbance as drunkenness is very prevalent.

The Alaska Presbytery has taken a decided stand in favor of a stricter enforcement of the prohibitory liquor law and against the efforts made in some directions to secure its repeal and the legalizing of the saloon business. Christian people everywhere who are interested in Alaska missions need to be united in demanding of congressmen to legislate for the arrest of the drink traffic and requiring their executives to enforce the laws as they are.

CLARENCE THWING.

Thomas, one of the native elders at Wrangel, has been sorely afflicted in the death of three of his little children in three successive days. They had suffered from whooping cough, and some complications doubtless, and were brought home from camp to be buried together, a sad sight. Tom has been a Christian less than two years, but a whole hearted one; yet this has been a hard blow to rally from. His house was also destroyed in the recent fire, and later his cabin at a fishing camp was burned with a lot of food and clothing.

COMMUNICATIONS.

From Jackson.

DEAR NORTHERN LIGHT :

Still you twinkle little "Star!"
Now we know just where you are;
Greet you with the old delight.
Hand in hand with "Northern Light."

From Alaska's stormy shore,
Chasing darkness evermore,
Hastening the promised long;
"Isles shall break in gladest song."

No "Aurora" can compare
With the gospel shining there.
To illumine earth's darkest way.
'Till man walks in perfect day.

So we send you a tiny fagot for use,
if not too green.

Our people are returning from summer outings. We are glad to see them and rejoice that they join so promptly in church service and that in addition, they have zealous, but orderly and devout, street meetings and prayer meetings at different houses, almost every evening in the week.

They propose a sweeping campaign in the faith that all the Hydahs shall be gathered speedily into the "Gospel Class."

They are also busy with business enterprises: a company store in a new building; a large boat house for the construction of craft other than the famous Hydah canoe. So the word is "Forward." We also claim the only self-supporting religious congregation in the territory. We have not seen, save the native policeman, a civil officer in many months. "The Lord helps those who help themselves." He is certainly being very gracious to us in our poverty and isolation. The public school prospers. Wishing you abundant light from on high,

Sincerely yours,
HYDAH.

Personal.

Rev. W. M. Carle a recent graduate of Princeton has been appointed missionary to Hoonah.

Rev. L. F. Jones, of Juneau, is spending a brief time at his home in New Jersey.

The Northern Light Church at Juneau.

After many vexatious and unavoidable delays, work has actually begun on our new church building here. We hope to be able to dedicate it in December, and if our plans are successfully carried out we will have a house of worship which will be a credit to the community and well adapted to the needs of our organization here.

There are to be three rooms. The main audience room will be 28 by 38; opening off of this room and connected by folding doors is a class room 14 by 20. These two rooms when combined will give a seating capacity of 160. Opening off of the rostrum is the pastor's study 12 by 16. The building is to be seated with oak pews and heated by a furnace. We have also completed our arrangements for the erection of a manse and it will be built as soon as the church is finished. Both church and manse will be erected on a lot, purchased by the congregation this spring, which is centrally located and is in fact the best site in town for church purposes.

We held our quarterly Communion Service the first Sabbath in October. Eight new members were received into church fellowship, four by letter and four on profession of their faith in Christ. Three of the latter received the ordinance of baptism. An elder was also ordained. For all these indications of God's approval we are sincerely thankful.

J. H. CONDIT

If here you see a mark of blue,
You'll know that a subscription's due.

THE PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK.

Publishes Sunday-school Literature, Lesson Helps, Illustrated Papers, Library and Gift Books, "The Hymnal" and "The Chapel Hymnal," (the best hymn and tune books ever issued), a large variety of Tracts and Evangelical Literature. The denominational standards and books on practical religion, etc. Everything for the Church and Sunday-school and for the private library. Books of all publishers, in every department of literature, at lowest prices. Special lists of books furnished for libraries, and suggestive lists of books bearing on special subjects will be sent on application. Address, JOHN H. SCRIBNER, Bus. Supt., Pres. Board of Publication, 1319 Walnut St., Philadelphia, Pa., or H. S. ELLIOTT, Manager Pres. Board of Publication, Wabash Ave. and Randolph St., Chicago, Ill.

THE NORTHERN LIGHT,

COMBINED WITH THE NORTH STAR OF SITKA:

A Bimonthly Exponent of Presbyterian Mission Work in Alaska.

SIXTH YEAR.
No. 4.

FORT WRANGEL, FEBRUARY, 1899.

PER YEAR.
30 CTS.

Any reader who is willing to distribute copies of this paper among friends interested in our work, or at a missionary meeting, or in a Christian Endeavor Society, will be supplied with a package free of charge on request.

Along the Coast.

The reader is invited to take a mid-winter trip to Alaska and make a brief stop at our mission stations along the southeastern coast of this "great country." Entering the district from the south as the steamers go, the first stopping place, after leaving the custom house on Mary Island, is in Tongass Narrows.

Saxman is the new model town being built up around the government school which is in charge of James W. Young, one of the oldest of the Alaska missionaries and brother of Rev. Hall Young, the first minister settled in Wrangel. Rev. Edward Marsden, of New Metlakahtla, has recently joined Prof. Young in carrying on religious work among the Cape Fox and Tongass Alaskans residing here. A report of the winter's work here may be expected later.

Jackson is the P. O. name of Howcan, a village on one of the islands near Dixon's Entrance, where the Hydah mission was established over 16 years ago. Rev. J. Loomis Gould and family still reside here but no longer employed by the Board. The following extract is made from a private letter received from Mrs. Gould:

"We had an unusually earnest and interesting prayer meeting this evening. The people never seemed more deeply in earnest in trying to live as Christians should live. If only the miserable whiskey smugglers could be kept out of the country what a curse would be taken away. We have had some pretty exciting experiences, but I rejoice to tell you that right and justice have prevailed. We are proud of our Hydahs."

"Mrs. Taylor (nee Christeana Baker) has a very large school just now. From 60 to 70 and some days more. All the Klinquan and Suhquan people are here and the Hannegas have been called to a big potlatch. I don't know where they will put them when they come, for every house in town is full now."

Fort Wrangell is the first of the four principal towns at which the steamer lands. At present business is very dull here, but the need for Christian work is still great. The workers do not find themselves any less employed since the exodus of a large part of the great host that came here a year ago. The audiences at public worship are smaller, but the same number of services are maintained, and now we have fewer helpers to share in the work which must be done.

Capable officers have been chosen by the Y. M. C. A. and C. E. Society for the new year. L. H. Wakefield is president and Edward Turner, secretary of the former, and Hugh Sherwood is president and Miss Nellie Green, secretary of the latter.

Miss Adah A. Sparhawk continues as the popular superintendent of the Sunday School, and an able corps of teachers and officers assist her.

The week of prayer was observed with daily prayer meetings at church or the Y. M. C. A. rooms. Rev. Mr. Pringle, of Glenora, B. C., was in town and assisted the pastor at these services and also at the communion on the following Sunday.

The Christmas season here was better celebrated this winter than ever before. Sunday evening the First and Second Church schools united in a praise service, with recitations and songs by the children (both white and native) and anthems by the choir of adults. Then on Monday evening a Christmas tree, decorated by the Ladies Aid Society, and an entertainment provided by them, with gifts for all the children in town, gave great satisfaction to a full house.

Juneau. During the recent absence of Rev. L. F. Jones, pastor of the Mission church, the native interpreter, Fred Moore, conducted the services. A letter received from Mr. Jones since his return, appears on another page. The good attendance of the native congregation when the minister was away, goes to prove that the Alaskan Christians are inspired with a true sense of their duty in the matter of worship.

The new church for the congregation of whites is now completed, a commodious structure, centrally located and well adapted to the needs of the congregation. There is a rumor that the popular pastor, Rev. J. H. Condit, expects soon to retire from this charge and return to his home in the States, where his motherless children now are. We do not wonder, but regret.

Hoonah. Rev. W. M. Carle, with his wife and infant child, arrived early in December, much to the gratification of the native people and the relief of Mrs. M. J. McFarland, who was doing double duty, as teacher and minister both. This place is quite off the line of ordinary steamer travel, and communication is infrequent.

Skagway is a mushroom metropolis at the head of Lynn Canal and is one of the latest of our mission stations, being received from the Canadian church in exchange for the work established by our missionaries at Dawson, which is on British soil. Rev. S. Hall Young, who is to have charge of this field, is at present lecturing in the States in behalf of Alaska work. His pulpit is occupied for the winter by Rev. Mr. Sinclair.

Haines Mission is only a few miles away on the northwest side of the Chilcotin arm of Lynn Canal, and Rev. W. W. Warne is carrying on work among the natives there and at Chilcat.

The report has come from Haines that Miss Manning has disappeared under peculiar circumstances. Perhaps it would be more accurate to say that she has only "nominally" disappeared, by a change in name due to the performance of a marriage ceremony. We understand that she may now be addressed as Mrs. Campbell.

Returning southward, and steaming westward, the steamer, twice a month, touches at another terminal point in a beautiful harbor on the shore of Baranoff Island, namely the capital of this "great country," of Alaska.

Sitka, although a comparatively unimportant place, like Wrangel, from a business standpoint, has a large native population and the largest mission station of our church in Alaska. Here, as at Juneau and Wrangel, there is a church organized among whites as well as one of natives. Both are ministered to by one man, Rev. M. D. McClelland, but he has valuable assistance and co-operation in Christian work from the superintendent of the training school, the physician and nearly a dozen teachers, matrons and other workers.

The hospital is an important factor in the work among the Sitkan people as well as the pupils in the school. There are 21 beds maintained, and during the past year 170 in-patients were treated, with an average of less than 15 days residence for each. Of these, 82 per cent. were cured and 13 per cent. improved. The principal diseases treated were tonsilitis, tuberculosis, enteritis and bronchitis. Over 900 outpatients were treated in the doctor's office.

Of the Industrial Training School, the superintendent, Prof. Kelly, writes: "Many pupils have gone out into the world to battle for themselves, and, considering how closely they are yet allied to their ancestral barbarism and their present unwholesome environments, some of them have succeeded beyond our most sanguine expectations. Far and near we hear of their reverential regard for sacred things, and of some whose influence is always on the side of right thinking and right doing. The school, the sabbath school, the prayer meeting, the singing classes, the cornet band, the hospital, the model cottages, are the factors and forces that are transforming the illiterate and benighted Alaskans into enlightened citizenship."

Leaving Sitka for the voyage home, we beg every reader who has accompanied us on this tour of inspection to remember in daily prayer the faithful and self-denying laborers in this difficult Alaskan field, and with your prayers give as you are able to the support of your servants here. C. T.

A complete set of Nos. 1 to 20. \$1.00.

If you think this paper worth reading, get some friend to subscribe for it.

Thirty cents in stamps will pay for this paper for a year to any address.

THE NORTHERN LIGHT:

A Bimonthly Exponent of the Work of Presbyterian Missions in Alaska.

Published at Fort Wrangel, Alaska, by

REV. CLARENCE THWING, M. D.

Associate Editors:

REV. M. D. MCCLELLAND. REV. L. F. JONES.

DR. B. K. WILBUR.

Subscription Price, 30 cents.

Ten Copies to One Address, \$1.50 a Year.

SIXTH YEAR, NO. 4.

FEBRUARY, 1899.

We congratulate the Board of Home Missions on the considerable reduction of their outstanding debt, thus far accomplished, and the confident hope they have that this year will witness a complete extinction of this heavy load, which has so crippled them for several years.

One cause of satisfaction in Alaska at this season of the year is the lengthening of the days. As much of our work can be done only "while the day lasts," we are joyful at the gradual increase in the hours of daylight. It is a blessed hope we have of the heavenly land, for "there shall be no night there".

Wedding bells ring in Alaska now and then. This country is not favorable to maiden names. Miss Baker, of Jackson, and Miss Manning, of Haines, have lately ceased to be, as such; and just as we go to press, Miss Sparhawk (that was), of Fort Wrangel, becomes Mrs. James Young, of Saxman. We congratulate Elder Young in waiting for his "good wine until now." We lose an excellent helper in our work, but he gains a charming helpmeet who will strengthen his hands in the great work he has to do.

Some of the missionaries in Alaska have suffered a reduction of over 25 per cent in their annual stipend provided for themselves and families in the past two years. This has been seriously felt where there are three or four growing children to be clothed and fed. The rigid economy thus made necessary has obliged ministers to deny themselves many helps and comforts, in the way of reading matter, house furnishing, domestic help, and so on, and required them to spend time at menial work which might have been given to study or pastoral labors.

La Grippe is finding ready victims among the Alaskans who are addicted to drink. Only the best medical skill and the most careful nursing avails, with God's help, to bring through an attack of pneumonia those whose systems are undermined by drunkenness and debauchery, as many of these natives are. Officials who are sworn to enforce the laws and yet witness and condone daily violations of the law, will have their judgment day, perhaps before long. They are being "weighed and found wanting," and the time of reckoning will surely come.

Temperance Resolutions.

ADOPTED BY THE PRESBYTERY OF ALASKA, JULY 16, 1898.

WHEREAS, The use of intoxicating liquors works untold injury to the physical and moral welfare of any community, it must be especially calamitous in a frontier region like Alaska where at the various towns, mining camps and fishing stations are congregated many who would desire to habitually and excessively indulge in the use of intoxicants, and among them a greater or less number of the natives of Alaska whose inherited weakness make them peculiarly liable to gross indulgence, and especially in the gold regions where are so many of the most vicious characters; and

WHEREAS, Such strenuous efforts are being made for the repeal of the U. S. prohibitory liquor law for the District of Alaska;

THEREFORE, We as a Presbytery desire to enter our most emphatic protest against the repeal of said law, and beseech rather that a united effort be made by our officials for its enforcement.

M. D. MCCLELLAND, Moderator.
J. H. CONDIT, Stated Clerk.

Pastors and officers of the C. E. or other societies contributing to the support of missions in Alaska will confer a favor by sending to the editors the names and addresses of persons who are particularly interested in this cause, so that copies of THE NORTHERN LIGHT may be mailed to them.

A pretty ribbon book-mark, with a photograph of a totem pole mounted on it, will be sent as a premium to anyone sending one dollar for three subscriptions to this paper.

Success.

Give of thyself,
And to thyself be true;
And every day shall offer
A wealth that is thy due.

E. P. GOULD.

Sitka Notes.

Sitka witnessed a green Christmas this year, the first real snow-fall was two days after the twenty-fifth.

More boys have been admitted to the school the last month. If as many girls could be received the school would have nearly its complement.

Through the kindness of the ladies of the village with Mrs. Gov. Brady at their head, enough money was subscribed to furnish all our mission children a generous treat for the Yule-tide.

A number of the mission teachers attended a Christmas supper given by Peter Newman at his native house in the Ranch the night after Christmas. Over a hundred guests were received.

Owing to the development of mining interests near Sitka, nearly all the natives are quite well supplied with money this winter, and as a result the potlatches are many and large.

A cataract was successfully removed from the eye of an aged native last month. The old man had been losing his sight for years and had been totally blind for three years, and his joy at the new sight was almost beyond description. A new Light that will never fade has also dawned upon his soul.

B. K. WILBUR.

From Juneau.

On returning from my eastern trip, I found my church work had been well sustained by Mr. Moore. This was very gratifying to me for two reasons: First, in that the attendance at church did not fall off during my absence, and secondly, in that it shows the capability of native help.

Our natives think, with good reason, that this last was the dullest Christmas they have had for years. Every year before, since I have been with them, they had a Christmas tree and public exercises. Hence this last Christmas in contrast with the former ones presented a dull aspect to their minds. I was happy to learn on my return that some of the children who were once in

the Mission have gone to Sitka. Those who have gone write that they are well pleased with their new Mission Home. I wish that others who are now living in the villages in their deplorable homes would follow suit.

Juncau bids fair to become the Alaskan City of Churches. No fewer than eight distinct religious bodies are now established here and a ninth is at present looking over the field. There must be some expectation of Juneau rising soon to a large population to warrant such a growth of religious bodies. Those already established are the Catholic, Greek, Presbyterian for whites and Presbyterian for natives, Episcopalian, Congregationalist, Methodist, and Peniel Mission Workers. The Church now looking over the field is the Baptist.

Certainly something ought to be done here in the name of Christ by these various organizations.

L. F. JONES.

The Northern Light Church.

Since writing you last month our new church building has been rapidly pushed toward completion and is now finished. There has been delay in the shipping of the seats, otherwise we could have dedicated the building much sooner.

The new manse is under roof but will not be plastered till spring. I will send you a more complete report with the account of the dedication.

J. H. CONDIT.

"I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God."

"They shall walk, O Lord, in the light of Thy countenance."

THE PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK.

Publishes Sunday-school Literature, Lesson Helps, Illustrated Papers, Library and Gift Books, "The Hymnal" and "The Chapel Hymnal" (the best hymn and tune books ever issued), a large variety of Tracts and Evangelical Literature. The denominational standards and books on practical religion, etc. Everything for the Church and Sunday-school and for the private library. Books of all publishers, in every department of literature, at lowest prices. Special lists of books furnished for libraries, and suggestive lists of books bearing on special subjects will be sent on application. Address, JOHN H. SCRIBNER, Bus. Supt., Pres. Board of Publication, 1319 Walnut St., Philadelphia, Pa., or H. S. ELLIOTT, Manager, Pres. Board of Publication, Wabash Ave. and Randolph St., Chicago, Ill.

THE NORTHERN LIGHT,

COMBINED WITH THE NORTH STAR, OF SITKA:

A Bimonthly Exponent of Presbyterian Mission Work in Alaska.

SIXTH YEAR,
NO. 5.

FORT WRANGEL, APRIL, 1899,

PER YEAR,
30 CTS.

At Haines Mission.

The Porcupine gold excitement has brought in a good many strange faces, and more are certain to come by every boat; but most of the men push on to the gold fields as rapidly as possible, and we see only a little of them. A few come to locate in the town for business, if they can find a suitable opening; but most of them soon leave, as the Mission holds most of the desirable land: the rest is either in litigation or back in the woods, where few are willing to go just now, and then the Government has just entered the field by laying claim to 1280 acres of the best land for a military reservation, and there are stories floating around that we may, some of these days, have an army post here.

A wharf is in process of construction, and we all hope it will soon be an accomplished fact. Several boom-town buildings have already been erected and more are in progress. The great drawback seems to be scarcity of lumber, but maybe it will keep some from building who would soon wish they had not built. I am not discouraged over the prospects of the town, for I fully believe we will some day have here the metropolis of south-eastern Alaska; but it looks now as if it is to be a town of steady growth. Already we can lay claim to Haines being a town of homes.

A few of the new comers are church goers as well as church advocates, although I am sorry to say that the latter are greatly in the majority. It seems strange that so many men who claim to be great church goers at home are such great stayers away up here.

The work among the natives is in some ways more encouraging than ever before. I think there have been quite a number of genuine conversions this winter. Christian marriages and funerals are becoming more popular every day. A bitter and incessant war is waged against old fashioned songs and funerals and feasts for the dead, with the result that most of the funer-

als are a strange mixture of old Thlin-get and the Christian forms.

On Jan. 29, I had the pleasure after morning service of marrying three couples—father, mother, daughter and son-in-law, brother and a girl. For the first time everything went like clock work—no boisterous noise; no awkward pauses; no laughable mistakes. I have seen many weddings among my own color that did not compare with that triple wedding. All of the brides had white, or nearly white, silk costumes fitted to perfection, with bridal veils, artificial flowers, etc., and the grooms were just as fine looking and as nicely dressed.

Our Sunday morning services at Chilkat have been crowded all winter, with an average of 450 I think. In the afternoon, at what we call Sunday school, we have both colors and an average attendance, I think, of about 75; the evening service is poorly attended, with an average of about 40 I think. Our prayer meeting at the Mission is fairly well attended for that service, with an average about as large, if not larger than, on Sunday nights.

The trouble just now is that there are so many things to write about that I cannot write properly about any one. I still feel a little sore over the closing of our school, but for all our work, upon the whole, is in better condition than ever before, and I cannot close without saying:

“Praise ye the Lord for it is good
Praise to our God to sing.”

Juneau The Northern Light (white) Church, Rev J. H. Condit, acting pastor, dedicated their beautiful new chapel January 29th. It has a total seating capacity of 200, is heated with a furnace and lighted by electricity. The cost of both church and manse (not yet wholly completed) is given as \$7,000, of which all but \$1,050 was raised by gifts of the congregation and sale of the old “Log Cabin Church.” Views of both the old and new structures were given in “The Occident,” February 22,

THE NORTHERN LIGHT:

A Bimonthly Exponent of the Work of Presbyterian Missions in Alaska.
 Published at Fort Wrangel, Alaska, by
 REV. CLARENCE THWING, M. D.
 Associate Editors:
 REV. M. D. MCCLELLAND. REV. L. F. JONES.
 DR. B. K. WILBUR.

Subscription Price, 30 cents.
 Ten Copies to One Address, \$1.50 a Year.

Sitka Notes.

Fifteen hundred prescriptions were made in the medical department during the last quarter.

More girls are needed at the school. There is still an opening for three or four older girls at the hospital, where they may learn to care for the sick.

Nearly all the teachers have been ill from epidemic influenza. The attack has been mild in character but very apt to leave one with a large supply of "that tired feeling."

The hospital has been full to overflowing with influenza patients. Beds were furnished on the floor and Miss Gibson, with no qualified assistant, had a difficult task. One or two cases developed pneumonia of a severe type, but none have proved fatal.

On account of the visit of the Taku tribe, great feasting and dancing has been the rule in the ranche the past weeks. The tall flag poles were decorated at night with colored lanterns and gave a most interesting and pretty effect. Nearly two hundred engaged in the welcoming dance, making a spectacle of wildest savagery. While these things are innocent in themselves, they form a very strong bond to all the old superstitious life from which the missionaries have been endeavoring to lead them. It is only a short step from these things to witchcraft and all its horrors.

An earnest effort is being made to secure funds to purchase building material for a social hall for the use of the young people of the Model Cottage settlement. To expect the young natives to give up the old forms of amusement, the dances, feasts and potlatches and still have nothing for recreation, is asking more than one would expect from the most advanced of any

race. The proposed hall is to furnish a convenient place of meeting for all the young native people, under the espionage of the Mission authorities. Here games may be played and meetings and sociables held. Judge Kelly is the prime mover in the enterprise and should any desire to help, he may be addressed.

ST. JOHN'S MATERNITY HOSPITAL is still accomplishing good at the Native village at Sitka. The original organizers have nearly all moved away from Sitka, and owing to a lack of support it has not been possible to have a matron in charge. The house is at the disposal of all nearing maternity and such occupants furnish the necessities of wood, light and food. When desired the Mission physician furnishes gratuitous attendance, but is generally called only when there is some complication.

For a number of months last year the Mission physician used one of the rooms as a consulting room, on one or two days in the week, but the natives did not attend very well and so the plan was given up. It has never been possible to persuade the natives to come into the Mission hospital for confinement. Doubtless the insistence upon order and cleanliness as well as the exclusion of numerous so called friends, who are nothing but curious gazers, has much to do with this effect. The Maternity offers a comfortable place for these women at their time of greatest peril and while it cannot for lack of funds be kept in as good condition as it ought, it nevertheless is a real blessing.

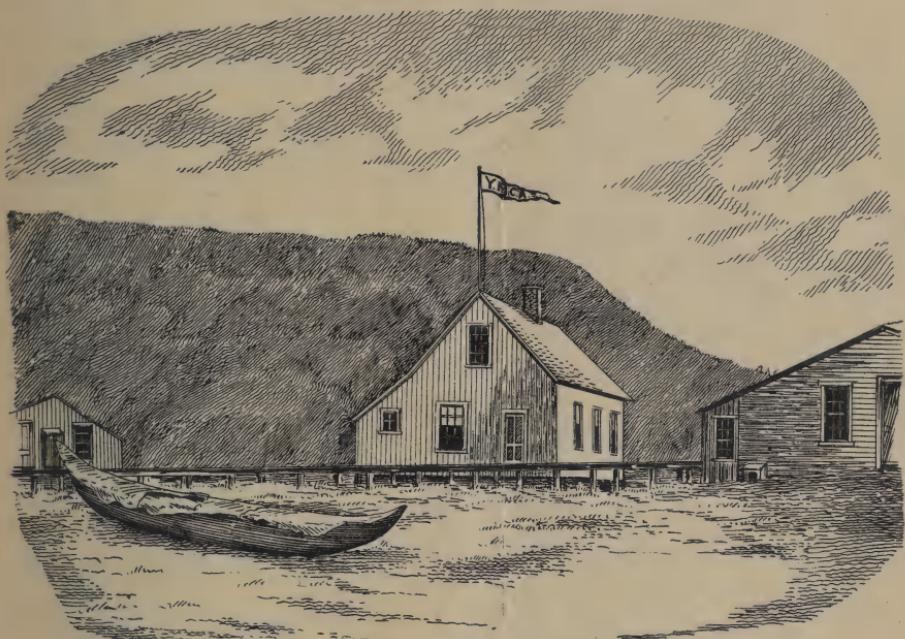
Mrs. John G. Brady, wife of Gov. Brady takes a warm interest in the building and its inmates, and has personally paid for repairs and for caretakers.

BERTRAND K. WILBUR.

The natives are having the biggest potlatch they have held here for years. They are having trouble over the frog emblem. Both parties have employed attorneys, and the court has issued an injunction restraining any of them from using or erecting the frog until the case is heard; so they will have to have their big fete without the use of the frog emblem.

W. A. K.

The Occident is one of the brightest and most readable of our exchanges. Editor Burnham is giving his subscribers good value. Alaska is not overlooked, nor any field worthy of mention.



THE CHRISTIAN ENDEAVOR HOUSE, FORT WRANGEL.

The C. E. House.

This building was erected in Fort Wrangel, a little over two years ago, by the assistance of a few friends in Chicago, and improved by the gifts of others. In it are held the meetings of the Y. P. S. C. E. of the native church and other native prayer meetings. It is centrally located and very convenient of access to young and old. In the engraving above may be seen two of the old fashioned houses occupied by natives, also one of the dug-out canoes (made from a single log) covered with blankets to keep it from the sun.

The hall, which is also occupied by the Y. M. C. A., has a large play room and bowling alley attached, besides the meeting room, and appartments upstairs for lodgings. The cost of the building, with improvements to date, has been nearly \$500, but the benefits from the use of the building are an ample return for the money invested.

By the time this paper reaches its readers the annual meeting of the Alaska Presbytery will be held in Juneau. The following is a list of the missionaries connected with this body, omitting those who are not engaged

in the work: Rev. J. Loomis Gould, Jackson; Rev. W. W. Warne, Haines; Rev. L. F. Jones and Rev. J. H. Condit, Juneau; Rev. C. Thwing, M. D., Fort Wrangel; Rev. M. D. McClelland, Sitka; Rev. H. R. Marsh, M. D., Point Barrow; Rev. Edward Marsden (native), Saxman; and Rev. W. M. Carle, Hoonah. Dr. Jackson, the U. S. Agent of Education, and Gov. Brady are also nominally connected with Presbytery, and Rev. S. Hall Young, who has been transferred from Dawson City, on the Yukon, to Skagway, will probably become a member—increasing the total to twelve.

Jackson. Rev. J. L. Gould, the self-supporting missionary, writes: "Our population varies from a very few up to hundreds—at one time over 400. After our little victory over whiskey, we had a quiet und orderly community, full, attentive and devout congregations, with marked improvement. This shows how hopeful work might continue to be if we could give proper attention and provide for our own subsistence. How like sheep among wolves they are without continued help!"

From Hoonah.

[Received too late for February number.]

Rev. Wm. M. Carle and family arrived in time to share in our Christmas and help in preparing a fine box for distribution in the church. We had gifts for both the old scholars and their little ones as well as for the school. The box was the gift of quite a number of Endeavor Societies in Benicia and Sacramento Presbyteries of California. I have been in the work a long while and I never saw a finer collection of Christmas presents, besides a generous donation of dried fruit for myself.

There were good attendance and attention during the week of prayer. Eleven in all have come out on the Lord's side recently, and we hope for many more. Our hearts rejoice to hear the new converts witness for Christ at our prayer meeting Wednesday evening. The Indians are pleased with their new minister and his wife.

I opened school in the fall and have been teaching all winter, together with the mission work, excepting a week during the holidays. The attendance since Christmas has been rather discouraging, as there have been so many feasts to take the children's time and attention. **MRS. J. W. MCFARLAND.**

We landed here safely after a circuit to Skagway and Sitka, arriving the day before Christmas. We are much pleased with Hoonah and its people. There is doubtless considerable genuine piety among them. The church is nearly filled every Sabbath with an attentive and reverent audience. No time goes to waste in the prayer meeting; many are ready to take part. I find it hard to teach through an interpreter and hope I may some day speak in their own tongue.

I have already had one funeral, baptized seven infants, and received one woman into the church by baptism. Two men are also asking for baptism. We were to have held Communion last Sabbath, but are waiting for some clan troubles to be ended. This evening I had a conflict with the last remnant of Indian medical practice. I now have the case in charge, but too late to save the man's life, I fear. It is hard for them to break away from these old superstitions, but I think they have done well in so short a time.

The weather has been very cold and our yard is full of snow almost as high as the fence. Mrs. Carle and I have been quite well since our arrival. Our baby was almost overcome by the journey, but soon rallied. Then she had a violent attack of dysentery for a week but is now doing nicely. She seems to be better than at any time previous in her short life. **WM. M. CARLE.**

Wrangel.

Six adult natives and twelve children have been baptized in the year ending March 31st.

A Christian Endeavor society has been started among the native young people and has about a dozen active members enrolled.

The Y. M. C. A. recently gave an entertainment for the benefit of the piano fund, which resulted in another payment of twenty dollars on the instrument secured last fall.

Over \$100 has been raised by the First Church (native) for current expenses the past year, besides about \$25 for the Boards of the Church—exclusive of individual gifts of a larger sum.

The Second Church (white) secured \$270 for congregational expenses—not counting moneys raised by the Ladies Aid Society—and gave \$45 to the Church Boards, besides the gifts of the Women's Missionary Society.

Considerable religious interest has been shown among the natives the past month or two. The attendance at prayer meetings has increased (altho many have left town) and the interest has been growing. Nearly a dozen have been converted, of whom half were backsliders. The Holy Spirit is evidently working in our midst.

THE PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK.

Publishes Sunday-school Literature, Lesson Helps, Illustrated Papers, Library and Gift Books, "The Hymnal" and "The Chapel Hymnal," (the best hymn and tune books ever issued), a large variety of Tracts and Evangelical Literature. The denominational standards and books on practical religion, etc. Everything for the Church and Sunday-school and for the private library. Books of all publishers, in every department of literature, at lowest prices. Special lists of books furnished for libraries, and suggestive lists of books bearing on special subjects will be sent on application. Address: JOHN H. SCRIBNER, Bus. Supt., Pres. Board of Publication, 1319 Walnut St., Philadelphia, Pa., or H. S. ELLIOTT, Manager Pres. Board of Publication, Wabash Ave. and Randolph St., Chicago, Ill.

THE NORTHERN LIGHT,

COMBINED WITH THE NORTH STAR, OF SITKA.

A Bimonthly Exponent of Presbyterian Mission Work in Alaska.

SIXTH YEAR.
NO. 6.

FORT WRANGEL, JUNE, 1899.

PER YEAR,
30⁰⁰

Alaska Presbytery

The annual meeting of the Presbytery of Alaska, at Juneau in April, was one of the most interesting and profitable ever held. Six churches and one mission S. S. were represented, and reports were received from four or five other stations. Several days of conference were enjoyed together by the brethren, and they joined in celebrating the Lord's Supper at the new Northern Light church. The retiring pastor of this church, Rev. J. H. Condit, was elected moderator, and Rev. M. D. McClelland, of Sitka, was chosen stated clerk for the ensuing year. Rev. L. F. Jones was chosen to represent us at the General Assembly and Rev. C. Thwing, at Synod.

The narrative and statistical reports from the nine churches of our presbytery gave indications of a very healthy condition and showed progress in various lines which is quite encouraging. The following comparisons with the previous year show some of the gains:

	1899	-	1898
Additions on examination	91	-	46
" by certificate	18	-	11
Baptisms, adults	84	-	37
" infants	83	-	56
Sunday School membership	743	-	589
Christian Endeavor Soc.	4	-	3
Women's Societies	4	-	1
Offerings to Home Missions	\$171.	-	\$135.
" Foreign	128.	-	116.
" Education	17.	-	5.
" S. S. Work	21.	-	15.
" Church Erection	12.	-	4.
" Ministerial Relief	24.	-	5.
" Freedmen	35.	-	9.
" College Aid	17.	-	4.
" Miscellaneous	71.	-	29.
Total \$ 502.			\$322.

The total church membership remains the same as last year owing to reduction in the roll by death and the suspension of absentees and delinquents. April 1st., the six native churches had about 720 members in good standing, and three white churches 52. The offerings for congregational expenses the past year amounted to \$1660, including over \$500 raised by the ladies of Juneau for a new manse.

Two of the churches have mission Sunday schools, the Sitka church having one in the native village conducted by Mr. George Beck, and the Wrangel church one at Saxman in charge of Elder J. W. Young.

Retrospect.

As the seventh year of my pastorate at Fort Wrangel is drawing to a close, I find it encouraging to take a backward glance and note some of the changes observed since coming here. Children have been born, and many are growing up bright and strong, but many more have died in infancy. On the whole, the Stikine tribe is steadily growing smaller. Scores of new houses have been put up by these industrious and thrifty people. Sidewalks and fences have been built; some street lamps purchased, a few gardens planted; and other evidences of a growing civilization are seen by those who look carefully.

The greatest change, however, can be noted in the social and religious life of these people, and this has become more and more marked in the last year or two. Figures do not tell all the story, but they show some of the truth. Seven years ago there were 46 native church members; now there are almost twice as many, in spite of the death or suspension of nearly as many as the original number. The diminishing population of the town makes the percentage of church members still greater.

During the early years of my stay here I was much troubled by the persistent observance of heathenish burial customs and barbarous masquerade dances with wasteful potlatches. In the past two years these customs seem to have been almost wholly given up. The past winter, I believe there was not one of the old fashioned feasts, and Christian burial seems to be increasingly popular and most desired.

The personal character of the professing Christians, among the natives, has been gradually taking a higher

standard. The church members are more willing to help one another, to visit the sick and help the needy, watch by the dead and comfort the sorrowing. Especially on the part of the young men, who have always been the hardest to reach, has there been a hopeful deepening of religious interest. Several have lately given up strong drink and bad companions and taken an active part in Christian work and worship.

These changes, so far as they are for the better, are not the work of man and the result of human effort, except as one or another may have been the humble instrument in God's hands. I rejoice to say that we have had gratifying evidence of the presence and blessing of the Holy Spirit and pastor and people have experienced a growth in grace. To God be all the glory. C. T.

Point Barrow. In a letter received from Rev. H.R. Marsh, M. D., mention is made of over a hundred professing Christians, enrolled some months ago, who are quite regular in attendance at church services and earnest in prayer, but rather ignorant in regard to leading lives consistent with their professions. Like many other Alaskans, they hold tenaciously to their old customs, which are heathenish and degrading, at the same time that they are learning of the white man's ways and religious belief. He says: "I have seen two of the church people "working the devil" for sickness; and after whaling, several painted their faces for the great dance." Though a little discouraged, he is trying "to start a few at least to renounce all their old customs, live only for Christ, and make a decided difference between the new and the old."

Saxman. Rev. Edward Marsden was commissioned for this field Sept. 1st., 1898. He conducts Sunday and mid-week services at this station and visits outlying districts where his countrymen gather for fishing, logging or other work. He reports, "The improvements at Saxman have been gradual and encouraging: five new houses erected; eight acres of wild ground cleared; part of a new steamship wharf built, and native trade and enterprise well managed. These and others speak well for the new colony." The day school is still taught by Mr. J. W. Young, who with his wife also teaches in the Sunday School. This and other services have been well attended.

Juneau. Rev. W. S. Bannerman, who has succeeded Rev. J. H. Condit as missionary pastor of the church for whites, arrived with his family about two months ago. He has resided temporarily in the vacant Mission Home, awaiting the completion of the new manse.

Rev. L. F. Jones, with his wife and little daughter, has returned from the Assembly meeting at Minneapolis.



RUSSIAN FORT, SITKA.

Fort Wrangel Rev. Harry P. Corser, formerly pastor of the First Presbyterian church at Flagstaff, Arizona, has been appointed missionary for this place and is due to arrive the last of this month.

Mrs. J. W. Young, of Saxman, formerly the S. S. superintendent of the Second Church here, is now making a visit at the home of her "son-in-law," Mr. L. H. Wakefield, the present superintendent.

Mr. and Mrs. Silas R. Moon and Miss Lizzie Morris, of Kake Village, were welcome visitors in April. They have gone to spend a season with friends in the States and enjoy a well earned rest during the summer months.

The Wrangel Y. M. C. A. have completed payment for their piano and it is quite an attraction to their rooms. Several new members have joined the association which is quite popular as a social organization. The lack of Christian men to serve as active members is an element of weakness which is almost fatal to its true success.

IN MEMORIAM.

Frank Judson

Departed this life, March 24th., 1899. He was only an Indian, some would carelessly say; but he was worthy the honored name of Judson. While a mere child his father died by the hand of violence. Frank's boyhood was passed in a home not differing much from the other native homes, in a Tsimpsean village. But at an early age he evinced a desire to learn, and to advance from the ignorance and superstition in which he had been so long immersed. When 13 or 14 years of age he besought his mother to allow him to go to the Sitka Mission school. Consent was obtained, but before the steamer arrived on which Frank was to take passage, his mother changed her mind. Again and again the boy's clothing was hidden away, and every possible effort made to have him retract his decision. Finally he prevailed and became a pupil in the Industrial School.

While a pupil, neither in the literary nor industrial departments did Frank exhibit any special aptness. He was distinguished only for his faithfulness.

His conscientious performance of duty was so marked, however, that at his graduation he was given the position of foreman in the shoe shop. Marrying

one of the school girls, he began home life in one of the neat little cottages in the model village. His faithfulness in duty soon began to bear fruit, and he was soon recognized as a most skillful and reliable workman, a reputation which he sustained in every particular, to the close of his life. Best of all, he was everywhere recognized as an earnest Christian, the humblest duties being performed, "as unto the Lord."

When first taken ill with pneumonia, it was supposed to be a mild attack, but in a few days dangerous symptoms appeared. But the approach of death brought no terrors to that noble heart. His home, his wife, his little daughter were dear to him; but calmly he made preparation to leave them, to join his baby boy, that a few months before had gone to his heavenly home. Even in his delirium he manifested clearly the principles that had so long governed his life. Most piteously he would beg to be allowed to get up and go to the shop, saying that Mr. Kelly was waiting for him to do some work. Again he would fancy himself talking to the boys under his charge, and in tones of most pathetic earnestness would say: "Now boys, you know that is not right. The Bible doesn't allow us to do that."

The raging fever spent its force, and the delirium passed away, but with only a glimpse of intelligence the eyes closed in the sleep of death.

Thus passed away one of earth's noblemen. His memory will be cherished by every member of the Mission force, and by every one who knew and could appreciate the sterling worth of his character.

We cannot doubt but that his deeds are recorded on high, and when heaven's gates are opened, among the assembled throng, we will behold Frank Judson.

M. D. McCLELLAND.



THIS is a view of typical Alaskan houses, taken at Sitka. Built on the water front, to be accessible to the native gondolas, or dug-out canoes; crowded close together, to save space; looking modern enough outside, but all one room within and one story high; plain but substantial—these dwellings are convenient and roomy, serviceable but not elegant. The rack for drying fish, seen in front, is also characteristic.

Owing to the retirement of the editor of this paper from missionary work in Alaska, and his prospective change of residence, this is the last issue of THE NORTHERN LIGHT which will be published at Fort Wrangell. If the paper be not suspended altogether, it will in future have another editor or else another office of publication. The subscribers will be duly notified within the

next three months. If the paper be discontinued, all subscriptions paid in advance will be refunded, unless those who have thus paid shall direct otherwise.

Meeting of Synod.

The announcement is now made that the Synod of Washington expects to visit Southeastern Alaska early in August, having chartered the elegant excursion steamer City of Seattle for the round trip. The sessions of synod will probably be held on the steamer and at some of the stopping places in Alaska. This excursion, combining business with pleasure, promises to be one of the most remarkable and interesting of synodical gatherings ever known. Rev. Dr. A. L. Hutchison, of Seattle, is chairman of the committee of arrangements and deserves great credit for the plans thus far made. THE NORTHERN LIGHT extends a cordial welcome to members of synod and their families. Come and see this "great country" and observe the conditions amid which the missionaries have lived and labored for the past twenty years.

The episcopal visitation of the Rev. Dr. C. L. Thompson, secretary of the Home Board, promised us at the end of this month is very timely and will be beneficial in many ways.

We are glad to learn that Dr. and Mrs. Marsh are to be reinforced in their lonely work at Point Barrow, by Rev. and Mrs. S. R. Spriggs, who go as teachers of the government school and to assist in other ways.

Our congratulations are extended to Rev. S. Hall Young for his success in securing money and men for the needy fields on the Yukon. The hardy miners, in their isolated cabins and frontier settlements, are deserving of attention by the Church as well as the dusky natives of this northland.

While we note with regret the departure from our missions of Bros. Austin and Condit, Mrs. S. L. Wallace and others, who have been in recent years identified with the work in this portion of the territory, we gladly welcome the new workers who are coming in to fill up the ranks. Bros. Bannerman and Corser, and Miss Davis (lately returned to help at the Sitka Training School) have our most cordial greetings.

Valedictory.

This issue of THE NORTHERN LIGHT completes six years of continuous publication, and concludes my editorial work at Fort Wrangel. For some time past it has been my growing conviction that the time given to editorial and clerical work, in keeping subscription books and other accounts, and the manual labor of addressing wrappers and mailing printed papers, might be better employed in other ways.

It is an open question whether the Presbyterian mission work in Alaska, at present, has magnitude and importance sufficient to demand a periodical published at stated times solely for its advertisement. The subject has presented itself to me in various lights at different times. It has finally been decided either to modify the scope and aim of the publication or to suspend its issue, as far as I am concerned.

The moral and financial support given this paper has always been encouraging. Only kind and complimentary criticisms have been passed. Many subscribers have promptly and liberally continued to pay for copies circulated, and the average edition printed has been over 2000. The expenses have been economical and strictly within the income. When funds would permit, illustrations have been secured. There is now sufficient in hand to refund to those whose subscriptions have not yet expired.

With hearty thanks to those who have in any way encouraged this publication, and with gratitude for God's blessing upon its modest enterprise, I now lay down my editorial pen.

CLARENCE THWING.

 Address all communications to
Rev. C. Thwing, care of L. E. Knapp,
10 Haller Bldg, SEATTLE, WASH.

THE PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK.

Publishes Sunday-school Literature, Lesson Helps, Illustrated Papers, Library and Gift Books, "The Hymnal" and "The Chapel Hymnal," (the best hymn and tune books ever issued), a large variety of Tracts and Evangelical Literature. The denominational standards and books on practical religion, etc. Everything for the Church and Sunday-school and for the private library. Books of all publishers, in every department of literature, at lowest prices. Special lists of books furnished for libraries, and suggested lists of books bearing on special subjects will be sent on application. Address: JOHN H. SCRIBNER, Bus. Supt., Pres. Board of Publication, 1719 Walnut St., Philadelphia, Pa.

THE NORTHERN LIGHT,

PUBLISHED BIMONTHLY. DEVOTED TO RELIGIOUS WORK IN ALASKA.

Subscription, per year 25 cents. In clubs of five \$1.00

SEVENTH YEAR,
NO. 2

FORT WRANGEL, OCTOBER, 1899.

H. P. CORSER
EDITOR,

The Color Line.

THAT there is a prejudice among white people against the colored man, is one of the facts that must be recognized in social, and even in religious work. This prejudice the colored man must feel deeply. What is the use of his trying to rise if he is kept from the position which he would otherwise occupy, just because of the accident of color? What is the use of his trying to be good if churches snub him just because he is colored? But the colored man knows that he should rise, and that he must be good in spite of the prejudice that he is compelled to contend with. How then is he going to overcome this prejudice? There is only one way: He must compell the respect of the white man. As Booker T. Washington has said: "He must be able to give the white man something that he does not already possess."

That this statement is true, is evidenced by the life of Mr. Washington. Wherever he goes the best society, as soon as it knows him, is glad to receive him. The story is told that he was to deliver a lecture in a certain town in the far East, and was assigned to be entertained in the home of a certain prominent white family. There was a natural feeling of aversion against the entertainment. The lady of the house said: "How can I allow a nigger to sit down at my table?" But she allowed her Christianity to get the better of her prejudice, and so she invited him.

The next day, the lady was asked how she liked Mr. Washington? The reply was: "He is one of the most entertaining men that I have ever met, he was not in the house five minutes before I forgot that he was a colored man." (Notice the change in words from nigger to colored man.)

When the colored man gets his mind chock full of knowledge, and his life full of good works, then this prejudice vanishes and the colored man has his due.

Our colored friends at the barracks

have proved themselves to be good soldiers. Let them prepare themselves for the very best by utilizing their spare time, of which they seem to have plenty, in self improvement.

"JUDGE not that ye be not judged."

INSTEAD of criticizing the natives, let us remember, that in a majority of the cases where the native falls, that the tempter is the white man.

RELIGION is a dependence upon a higher power with a feeling of need. Who has not felt this higher power all about him? The poet says: "There is a destiny that shapes our ends." Who is there that would not like to have their lives in harmony with this higher power?

THE central figure of our religion is Jesus. In Him we learn what our lives ought to be.

REASON AND FAITH go hand in hand. Reason corrects the mistakes of Faith, and Faith inspires Reason. In every case without one the other eventually dies. Reason without Faith says: "Eat, drink and be merry, for to-morrow ye may die;" and Faith unsupported by Reason has, too frequently, degenerated into a superstition. The highest type of Christianity develops both of these characteristics.

THERE is at last a school for the white children in Fort Wrangel, but unfortunately it is a private school. It seems strange that, under the American flag, there should be large bodies of white children entirely unprovided with school privileges, but such is the case in Alaska. Dr. Sheldon Jackson lays the blame for this condition of affairs at the doors of Congress.

Let us hope that the Commission, that will be sent to Washington from the Juneau convention, will have influence enough with Congress to get for Alaska its just dues.

NOTICE the prize offered to those who get up clubs for the NORTHERN LIGHT, mentioned upon the third page.

The Saloon.

THE working of the High License Act in Alaska seems to have effected a marked change for the better. There are fewer dives who live off the weaknesses of the natives, than there were before the act went into effect.

But the people of Alaska must remember that the present statute will effect no moral reform, unless they do something for themselves. The statute places the control of the saloon more completely in the hands of the people than is done probably by the statute of any State. The Statute says: "No license shall be granted unless a majority of the men and women appear to favor the granting of said license." If the saloon gets the upper hand of the people in any community in Alaska, as it has done in many towns in the States, the men and women in Alaska will be responsible, and they only.

What are some of the considerations that should be taken into account by one who is asking the question whether he should sign or refuse to sign a petition for a license. There is one consideration, the number of saloons now existing in the community, that is especially vital. While on general principles, one man's right to sell liquor should be as good as another. But the rights of a community are always paramount to the rights of the individual. As soon as saloons multiply beyond a given limit in any Alaska town, the temptation, with most men, to sell liquor to a native becomes far more irresistible. The saloon-keeper will have to do it in order to live; and when the native gets liquor easily, the business interests of a community suffer terribly as every business man in Alaska will testify to. But some will say: why not let all those who wish a license have one, and then punish all those who violate the law? This is easier said than done. To catch a criminal takes time and money; and what is every one's business is no one's business. Every signature therefore to a petition for a license, where a community is already sufficiently well provided with saloons, is, in effect, an effort to make selling liquor to the Indians almost necessary on the part of the saloon keeper. So then it is necessary, especially so in Alaska, to limit the number of saloons. What further consideration is necessary? What is the character of the

of the man who runs the saloon? Is he a friend of those who furnish liquor to the Indians? Is his saloon a resort of those who furnish liquor to the Indians? Have packages been seen to have been carried out of the saloon and handed to Indians? Have free drinks been furnished in the saloons in order to cultivate appetites that have not already been formed? Is the saloon the resort of gamblers? All of these considerations are of vital importance. Let the citizens of Alaska, and especially those of Fort Wrangel, keep their eyes open during the many months which elapse between now and the time in which our saloon keepers apply for a renewal of their licenses.

Wrangel Notes.

THE church has been reseated with comfortable chairs.

Through the kindness of the Synod of Washington in giving us the collection which they took while here, new stoves have been secured for the church.

It has been necessary to place more benches in the Christian Endeavor hall to accomodate the natives who attend prayer meeting Sunday afternoon.

One young man has been baptized in the Native church since our last issue. There is a promise of a large class at the Communion the second Sunday in October.

One of the fishing boats that goes from Wrangel is owned by one of our Native Endeavor boys. He and those on his boat observe Tuesday evening, the night on which we have our service here, as an evening devoted to praise, prayer and testimony.

The native day-school has an enrollment of about forty natives, practically all the native children there are in the place. The average attendance is twenty-five. This shows that the teacher, Miss Green, is doing considerable work.

The white school (private) has an enrollment of twenty eight. Mr. C. C. Cunningham, A. M., of Randolph-Macon College, Va., is the teacher.

The attendance at the evening service for the whites continues very satisfactory.

We would be doing an injustice if we did not mention the most excellent and self-denying work, done by Miss Millar and Miss Watkins (Peniel Mission) among the natives.

IN MEMORIAM.

THE members of the Native church have lost a valued friend in the departure of Mrs. Duncan McKinnon. During her life, she was a valued friend to all those who needed help. In her sympathy and thoughtfulness for others, she was truly Christ-like. It was always other's wants, and other's needs, and never her own.

It is not surprising then that all business in the town was suspended, and that everyone, natives and whites, turned out to her funeral to do honor to her. The sorrow of the natives was very touching; for who had not been helped by her in more ways than one. Her life truly teaches us that: "In Him is light, and that light is the life of men."

We also notice the death of John Lot one of our oldest native members.

In his Christian life he had his ups and downs; but faith was finally triumphant. His last months of suffering were a season of continual prayer. He died talking with God, and as he said: "Amen," he passed away.

Sitka Notes.

THE schools of Sitka have reopened, Mrs. Heizer and Miss Campbell in charge of the Mission Schools, Miss Patton as teacher of the public school for whites; and Mrs. Saxman the teacher of the public school for the children of the native village.

Supt. Kelly lately returned from a month's journey to the westward, on business connected with his official position as census supervisor of Southeastern Alaska. During his absence Mr. Beck was acting superintendent.

Miss Martindale, of Topeka, Kansas, has arrived and assumed her duties as girl's matron, a position which has been temporarily filled by some of the other workers for more than a year.

Mrs. Paul has returned from the hospital at Portland, where she has been an inmate for four months. Her health has so much improved that she will soon be able to resume all her duties. She was accompanied by Miss Fanny Willard, so well known as an Alaskan mission worker, who will remain at Sitka for the present.

A number of the natives have returned from their annual summer excursions, and manifest their interest by at once resuming their places at church

and prayer-meeting service. Some, who were temporarily residing at Yakutat, hastened homeward sooner than expected on account of the earthquake shock at that place.

Many needed improvements have been made on the Mission premises during the summer vacation. Within the buildings, remodeling and painting; outbuildings have been rebuilt and new ones added; a fence around the hospital, and a flume for conveying water from Indian River to the model village. The residents of this charming little native village assisted in this last enterprise.

Dr. Jackson visited us for a few days on his return trip from Behing Sea. Teachers and pupils alike rejoice at his coming, for he always brings words of encouragement and hope.

With that which is so common in new countries. Alaska is a land where sinless consecrated Christian lives. Among these are to be numbered not a few of the natives.

Slowly but surely the native tribes are learning to understand the problem which confronts them, and realize that intelligence and Christianity alone will prevent a rapid decline and certain annihilation.

W. D. McCLELLAND.

The Indian Christian Endeavor will be reorganized for the winter next week Tuesday, Oct. 3.

TO SUBSCRIBERS: The subscriptions of a large number of subscribers expire with our December issue. Special inducements will be offered to those who renew before January 1.

The old rates for clubs, as when this paper was a quarterly, will be reestablished: \$1.00 for ten copies to one address, and \$5.00 for one hundred copies to one address. Those, who have subscribed under other conditions during the summer, will have the benefit of these rates. In addition for every dollar's worth of subscriptions, the choice of five 4X5 photographs from the following list, will be given: Fort Wrangel Church and Parsonage, Fort Wrangel, Chief Shakes house and totem poles, Kauish's totem, Konk's totem, mountain scenery at the mouth of the Stikine River; LaConte Bay, with a glimpse of the glacier, and many others, a list of which will be furnished on application. The pictures of the totem poles, will have pasted on their backs, the legend which will explain the totem.

These pictures will be especially valuable to all those who are interested in mission work.

We believe the ladies will find that these pictures will make the missionary meeting that discusses Alaska, especially interesting. They will also help those who are interested in the study of Archaeology, and comparative religion. Send in your subscriptions as soon as possible, and help us in our work.

The Native Prayer Meeting.

THE native prayer meeting is an inspiration. Even he who does not understand their language is made better as he comes in contact with the zeal and earnestness which they manifest. He feels that there is a divine power received from these services. This feeling is intensified as one becomes acquainted with them, and begins to understand what the natives are hoping and praying for. The great thought that enters into their prayers is a desire to be saved from sin. There are very few of them who have not had to struggle against an evil appetite, and knowing the terrible hold it has upon them, they plead with tears in their eyes, to be delivered from its power.

They also believe most intensely in intercessory prayer. They pray for their unconverted friends, mentioning them by name and again and again have their prayers been answered. Some remarkable instances of almost direct answer to prayer can be given. Men whose lives from a human standpoint seemed hopeless, have been brought back to Christ, and the only explanation for it is that their friends have prayed for them. The how and the why, is of course among the mysteries.

In their speaking, there is much of public confession of sin, and an expression of intense desire to be thoroughly Christ's.

There is one element that enters into their speaking and praying that is very pathetic. There has been, in these latter years, much sickness and death among them, and consequently their minds turn towards the place where there is no sickness and no suffering.

But critics say that their life does not correspond to what they profess in their social religious meetings. These people forget that the kingdom of heaven is like a grain of mustard seed, often very small in the beginning, but that in time it will take possession of the whole life.

And so, often we may expect to find that after the process of sifting is over, that our native Christians will be true, and even exemplary, in the eyes of the most critical whites.

"Live the truth and you will not care who attacks it ."

The Sayings of Uncle Josiah to his Nephew, Edwin Snook, Gov. of Oshkosh Territory.

THE editor of the NORTHERN LIGHT is very glad to acknowledge and publish the following letter from His Excellency The Honorable Edwin Snook, L. L. D., Governor of Oshkosh Territory.

Dear Editor of the NORTHERN LIGHT:

I take pleasure in writing to you to give my reply to your circular which was sent out to myself, along with other prominent men, asking what was the cause of my greatness.

Of course, there were many things that have helped me, but that which has been the most use to me has been the sayings of my old Uncle Josiah to me when I was a boy on the old New England farm. My uncle Josiah thought much of me, for he knew I was to be great as I am.

These sayings he repeated to me so often that I never forgot them. Again and again have they come up to me to save me from the snares and pitfalls of this life.

"My boy," he says: "You had better know nothing than too many things that are not true."

"Don't try to teach truth with a club. The truth does not get into the brain that way."

"It is far easier to walk around a hole, than to get out after you have fallen in."

"Do not charge all your meanness to the company that you choose to keep. Your neighbor has sins enough of his own to answer for, besides it is not honest."

"Don't be afraid of being too good. There is no danger that you will ever be worthy of the appellation."

"Don't get license and liberty mixed up. If you do, there is danger that your head will get mixed."

"If you are mean and selfish, you will find the world mean. But if you love the world, the world, though it may at first crucify you, will in the end love you."

"Don't go anywhere where you think your minister ought not to go."

Don't ever be misled by the statement that it is scientific to be ignorant about the best things. The Lord intended my boy, the highest wisdom for you."

EBENEZER SNOOK.

The Northern Light

PUBLISHED BI-MONTHLY. DEVOTED TO RELIGIOUS WORK IN ALASKA.

Subscription, per year 25 cents.
In clubs of five \$1.00.

43
Rec'd JAN 18 1910
B.P.L.
C. C. CUNNINGHAM, Business Manager.
H. P. CORSER, EDITOR.

SEVENTH YEAR

FORT WRANGEL, MARCH, 1900.

No. 4

THE work among the Klinket people is exceptionally promising. Good news comes from Sitka, Juneau, Douglas Island, Cake Village, and in fact wherever missionaries are at work.

PLEASE look at your label and see if your subscription has expired. The amounts due us are small but in the aggregate they amount to considerable. As we are compelled to pay for our printing mostly in advance, we ask that our subscribers, as far as possible, will kindly do the same.

WE are obliged in this issue to copy our Eagle City letter from Mr. Kirk's letter to the Philadelphia Ledger. We hope to have a letter direct in our next number. Mr. Kirk left a church in Philadelphia which was furnishing him all the comforts that a minister could desire, for the hardships of the difficult Yukon field. But gold seekers do the like of this, and why should the Christian minister complain, and Mr. Kirk does not.

OUR readers will notice on the following pages "The Legend of the Raven." It has been put in the form of blank verse so as to give it, if possible, the dignity that it has in the minds of the Indians. The legend as given, though it appears in different forms even among the different families in the same village, is essentially the same as given by all the Indians in Southeastern Alaska. We propose in our next number to give "The Teachings of the Raven." This will explain the peculiar customs of the Klinket people, and also will show what bondage the Klinket is liberated from by Christianity. Those who are at all interested in the study of myths will do

well to keep their copies of THE NORTHERN LIGHT, for during this year much information will be given concerning the religion of the North Pacific Coast Indians, which can not easily be found elsewhere in print.

THE great difference between a true and a false religion is that the false separates religion and morality, while a true religion unites them, and makes one indispensable to the other. It is only the pure in heart that can see God.

THE Christian church must of necessity be a missionary church. If it were anything else it could not be Christian. "Preach the gospel to every creature" is the most sacred commandment given to us as Christians.

Business Opportunities in Alaska.

It is sometimes asked what opportunities there are for business in Southeastern Alaska. Alaska is a country just beginning to be developed. With this development comes opportunities in all lines of business. Just now, however, the best chances for safe and profitable investments in a small way are found in the catching and preparation for market of the fish that swarm the waters of Alaska in millions.

The wood-pulp industry is likely in the near future to prove profitable, on account of the great quantity of spruce found in Southeastern Alaska.

Mining in Southeastern Alaska is constantly increasing in importance. It is all in quartz. Just at present there is a steady growth in the development and opening of new mines.

THE NORTHERN LIGHT

The Legend of the Raven.

Just where the waters of the river Nass
Begins, there was a silent city where
The Raven lived, the mighty Raven, he
Whose power omnipotent and wise
did make
The world, its mountains and its val-
leys low,
The waters covering the deep, the birds,
The beasts, and all the fish that swim
the sea.
And also in that silent city by
The river Nass, there lived an aged sire
Whose years had given him the power
to know
All mysteries. He was so very wise.
The Raven had a daughter fair. These
three—
The Raven, the daughter, and the
man whose years
Had given him the power to see and
know,
Did dwell alone. Outside the city, by
The River Nass, thick darkness
reigned supreme.
The Raven had the sun and moon
boxed up
In his chambers tight. No light had
ever met
A creature's eye, and so all birds and
beasts
And fish did live together.
—But apart
From there a woman lived whose sor-
rows great
Had roused the pity of an ancient crane.
The woman had a brother cruel who
Did murder all the children born to her.
And so in great distress she asked the
crane
For help. The crane with wisdom
true did speak:
“A child shall come to thee whose cun-
ning shall
Outwit your brother's strength and so
shall live.”
The child was born, and so with cun-
ning shrewd
Became so very smart, that he in spite
Of all his uncle did to murder him
Became a man. Now he was not a man
Like those of flesh and blood, for such
had not

Been made as yet. He was more like
the gods
Who did assemble at the court of Jove
In the days of ancient Rome.
—As time went on
This creature learned about the sun
and moon
And of the Raven and the daughter fair
And of the sire so famed for wisdom
true.
And so this one, half god, half man
communed
Within himself, and made a promise
that
He with a cunning shrewd would get
the sun
To give to all the creatures light, and
thus
Obtain a mighty name. But how?
But how?
No creature, fish or beast did dare ap-
proach
That silent city by the river Nass.
But demi-gods are smart and filled
with tricks,
So he with cunning shrewd became a
leaf—
A needle of a hemlock tree, and dropped
Into the water where the daughter fair
Of the Raven came to drink, and she
deceived
Thereby, not knowing drank a demi-
god.
A child was born. “What shall we
call the child?”
The maiden said, and then the wise
old sire
Did say, “he has the eyes like to the eye
Of him your father who, omnipotent,
Has made the world and all that in it is.
Let him be called the Raven wise,”
and it
Was done. The child was cute and
won the love
Of the old Raven, wise, omnipotent.
But how to get the light? The baby
thought.
The wise old sage who knew the mys-
teries
Of things, then told the baby where
the sun
And moon were kept; the chamber
and box
Were pointed out in which those orbs

were stored,
The child began to cry. The Raven
then
Who loved the child, did try to stop
its cries
But though he tried to soothe its mind
with all
The words he had at his command,
and though
He sweetly sang such cooing cradle
songs
As ravens know, and gave the child
the toys
The mother fair had used, it did not
Stop its crying. Then the Raven
strong did ope
The box in which the moon was kept,
for thus
He saw no ordinary toy would please
The child. The child in great delight
reached out
And grasped the shining orb and
threw it high.
With such tremendous strength he
threw it that
It never did return. The moon was
lost.
But then the skilful child with cun-
ning shrewd,
Beheld this light was not sufficient for
The world. So he kept up his pranks
to please
The Raven wise, omnipotent, but soon,
Like boys who have been spoiled, be-
gan again
To cry. The raven opened then the box
In which the sun was kept. Like
lightning flashed
The light across the sky, and he with
great
Delight did send it high up toward
the sky.
And so the sun went on its course and
ne'er
Returned to the city by the River Nass.
The creatures who when darkness
reigned had lived
Together, fled, with terror driven.
Some to the forest went and others fell
into
The sea. The first became the beasts
that roam
The mountains wild, the others fish to
swim

The sea. The child then fled. The
raven then
In anger caused great storms to drown
The one who threw away the sun and
moon.
But then the child was cunning. He
did fly,
Fastened tight his beak up in the sky
And waited there until the floods were
past
And then returned to wander to and fro
Throughout the earth. He said "let me
make man."
But how, but how, that was the ques-
tion. Rocks
Were plentiful, and so he tried to make
A man by putting life into a rock.
This man of stone did limp, was slow
to walk,
And this displeased the Raven much
for he
Did throw it down, and said vehem-
ently,
"Then stay and be a rock, for man
must be
Full quick to move, to walk, to see, to
hear."
The leaves that grew upon the trees
were tried.
From these men came who were right
quick to see
And hear, and this did please the Ra-
ven much.
And so it came to pass that man was
made.
But leaves must die—So death did
curse the life
Of men, and then the Raven went
among
The people there to teach them how
to serve
Their dead. He spoke of potlaches,
of wars,
Of feasts, of dances and of medicine
Men who could drive the evil spirits
away,
And then he left, to ne'er return. This is
The story of the cunning Raven wise.

A Testimony.

"Do not call me chief. I wish to be
considered as the least of you. One is
your chief, and that is God."

SHAKES (chief in Wrangel.)

Improvements in Native Life.

You ask me to note any improvements in native manners which have taken place since I came here five years ago.

I note first a decided improvement in the disposition of their dead. When I first came here it was not a very uncommon thing for them to *burn* their dead. Several cases occurred during the first year of my labors here. Now it is the universal practice to give a Christian burial to their dead. I do not recall a case of burning within the past three years.

Another improvement which I note is the changed attitude of our natives toward the medicine man. During the first year or so of my labors here my attention was called to some cases where sick natives appealed to the shamam. It was then no uncommon thing for the sick to believe that they had been bewitched. To-day I hear surprisingly little of that and have not known an appeal to an Indian doctor by the native sick for years. In fact our own doctors in every case where the patient can afford it, are called in to minister to the sick.

I observe there is a decided improvement in their dress. Five years ago the "blanket" Indian was not a rarity. As a street robe the male population have entirely discarded it. While some of the women cling to it as the turtle clings to his shell, and wear it everywhere, yet this is with the older women. The younger female portion of the community dress after the fashion of their American sisters. I would not say that this change in dress has entirely come about since I came here, nor would I claim any credit for it. I would only note that there is a constant improvement along that line.

I can even note an improvement in their morals. While immorality is far from being entirely stamped out, yet it does not prevail to the extent that it once did. Our people are freer from drunkenness and brawls and gambling than they once were. In-

deed the last is a thing rarely engaged in these days. I see a marked advance in Sabbath observance. The house of God is largely filled with earnest worshippers every Sabbath.

Thus I perceive that by degrees the people are making progress as a whole and there are individual cases which challenge the admiration of the just minded.

L. F. JONES.

How our Natives Spent the Holidays at Juneau.

The holidays are now past and we have settled down again to routine work. Our natives never enjoyed the Christmas and New Year's holidays more thoroughly than those so recently passed away. And they were spent not in dancing and feasting as they frequently have been by the natives, but in a most commendable manner. Christmas was ushered in with carols and anthems sung by a native choir of twenty or so voices, male and female. About mid-night Mrs. Jones and I were awakened from a sound sleep by singing under our bed-room window. On pulling aside the curtain and looking out we saw a company of our natives. The singing was delightful and moved us not a little. We invited them in. After singing several carols and anthems and partaking of a treat they took their departure, they and ourselves being the happier for their mid-night visit.

Christmas night we had a delightful Christmas tree in the church with appropriate exercises. The program was entirely carried out by native talent who did themselves great credit. All enjoyed the occasion.

The night following Christmas our Christian natives gave a royal supper, American plan, in the native village to about 70 people. Think of 70 natives in a native's house, seated at tables all nicely set with linen, cutlery, dishes, and loaded with excellently cooked meats, vegetables, pastries prepared by natives! They even had the indispensable plum pudding which

was an excellent one. As dessert they had fruits and nuts, tea and coffee. Before partaking of this excellent supper the blessing was asked in the form of song by fifteen or twenty young natives. As one of the guests I can vouch for the excellency of the supper and the good style in which it was served.

New Year's Eve we had a glorious Watch-meeting, lasting from half-past ten until half-past twelve o'clock. Our church was packed with people and a number of testimonials were given. Every feature of the service was enjoyed by all. Thus the last moments of the old year and century and the first moments of the new were spent in worshipping and praising God. I look back with much pleasure on the way in which our natives spent the recent holidays.

L. F. JONES.

A Revival at the Sitka School.

The Mission Home is crowded with 135 boys and girls, the largest number of pupils for many years. The boys' quarters are filled to overflowing. Accommodations could be found for a few more girls. The amount of labor necessary to provide for and manage so many scholars, can only be approximated by those who have had a similar experience. But even in the temporary absence of Supt. Kelly the workers, under the direction of Mr. Gamble, conduct the work smoothly and successfully. The pupils have manifested a remarkable interest in the religious meetings held each evening for two weeks. More than forty of the non-professors have expressed their faith in Christ and their desire to lead a Christian life.

The meetings have been well attended by the people of the native village in spite of the attractions and dissipations and temptations of the Russian holidays. Some have asked to be baptized, but a still more marked result has been the awakening of the professing Christians. The confes-

sions of backsliders, and their supplications for pardon and restoration have been an especial feature of almost every service. In this work the pastor has received invaluable assistance from the other members of the mission force.

Mr. Joseph Hamblet, of Ketchikan, a former pupil in the Industrial School, has been a visitor at the Mission for two weeks. He is an earnest Christian worker and his presence and aid have been most helpful.

Mr. Beck and family are now living in a part of the manse; much more comfortable quarters than those formerly occupied.

Mrs. Heizer and Miss Leask, the teachers in the literary department of the Home school, are greatly overworked on account of the large number of pupils. It is impossible to accomplish anything like a complete classification of the almost innumerable grades. A third school-room and teacher is greatly needed.

The Power of Example.

Men are, to a large extent, creatures of impulse. Let a man examine carefully the history of a day and note what proportion of his actions were dictated by reason, and what by impulse, and he will be surprised to find what a large share of the day's work was dictated by unreasoning impulse; and further, if he traces his impulse to the cause he will find that the impulse was a result of unconscious imitation.

What others do, he tries to do. It is easy to go with the crowd. Here, then, is the power of example. One man, by his act, creates an impulse in others to do the same things. What conclusions are derived from this? Can not a man injure another more deeply by his example than he could if he attempted some violent injury, or even if by deceit or fraud he tried to rob his neighbor of what rightfully belonged to him?

From Eagle City.

The population is much less than it was a year ago. The proportion of college and cultured men is very large. Good, strong, sensible preaching is needed and wanted. In the busy season of building and mining Sunday is but little observed. The steam-boats pay no attention to it whatever. For two months there was not a Sunday but one or more of the boats arrived. While we held service at the river front people would leave the service to see the boat come. Civilization is so far away that the arrival of a steamer was always an event that took precedence. On one occasion there was a large crowd in front of the tent while the bell was ringing the second time for service, but just then a steamer came down the river, and everybody went off a quarter of a mile to a landing. A half hour later a third ringing assembled about forty persons. The evening services now are well attended, and our space is often crowded. A number of the young men have tried to break the bondage of the saloon by coming to us and asking for a temperance pledge. Primitive conditions prevail generally in the matter of living. There is much hard work—water must be carried from the river, wood hauled by dog teams. Expenses are great; common labor is \$10 per day. The weather becomes very cold. Thus far the thermometer has fallen to 25 degrees below zero, and often goes to 60, and even 70, below.

JAMES W. KIRK.

Don't Worry.

ELIZABETH PORTER GOULD.

Why shadow the beauty of sea or of land
With a doubt or a fear?
God holds all the swift-rolling worlds in His
hand,
And sees what no man can as yet understand,
That out of life here,
With its smile and its tear,
Comes forth into light, from Eternity planned,
The soul of good cheer.
 Don't worry—
 The end shall appear.
Boston Mass.

The Diseased Imagination.

As we study the physical brain many startling facts are disclosed. We learn that probably every faculty of the mind has a special organ among the nerve centers in the brain. There are certain nerve centers which are the organs of speech, others of hearing, others of sight, etc.

When any one of these centers are disturbed certain impressions are made upon the mind, and we are told that the difference between an impression made by an act of perception and one made by a work of the imagination is simply that of intensity. If the impression is very strong, the mind says that there has been a work of perception; but if the impression is slight, the mind says that there has been a work of the imagination.

It is easy, therefore, to see what is likely to happen when the nerve centers are easily disturbed. The subject has great difficulty in distinguishing between what it has seen or heard and what it thinks it has seen or heard. We see this phenomenon occasionally among children. The child keeps telling what it imagines, just as if it had really seen or heard what it relates.

But this phenomenon is not found entirely among children. Men and women, frequently those of some ability, suffer from it. How often the society woman lives in the atmosphere of the latest novel; how often men, full grown, tell of the work they have accomplished when really they have only imagined that they have accomplished what they think they have accomplished. Popular speech calls them "blow hards," but they are really only victims of a diseased imagination. This disease is found among literary men, even those of considerable ability. Men like Byron and Poe were victims, as many of their writings amply testify.

The cause of this is not difficult to find. With children there is an inherited weak nervous system, and

this is cultivated by reading stories of the "Diamond Dick" variety and by trying to make boys and girls prematurely men and women socially. These and many other causes produce the diseased imagination in children, and of course when this is not overcome in children it becomes a chronic disease with men and women.

With men and women all kinds of dissipation, alcoholic and the like, bring it about. What produced such literary phenomenon as "The Black Cat" and "Childe Harold" was a fine genius, such as, had it not been disturbed, would have produced works of possibly almost Shakespearian quality. But this genius was disturbed, in both cases, by alcoholic dissipation.

The cause, of course, suggests the remedy. With children, let there be every effort possible to tone up the general health. Keep away from them, as far as possible, all works of the imagination except those of the very best. Ridicule them when they begin to tell things that never happened. See that no effort is made to make them prematurely men and women socially. If they attend parties let them be children's parties where they are to return home not later than 9 or 10 o'clock. Cultivate the powers of perception, and when this course of discipline is adhered to the evil will ultimately disappear.

With men and women the case is more hopeless. But even here the same rules of toning up the general health, reading good books, cultivating the powers of perception, keeping oneself free from all forms of dissipation, will effect much, and even cure.

Wrangel Notes.

Two new members, a man and his wife, in our Indian church since our last issue.

The revival among our Indian population has gone on without any special effort upon the part of the church. Only the regular services have been held, and yet there has been scarcely a service during the past six weeks

in which some new convert has not declared himself, or some backslider has not re-confessed his allegiance.

The white Sunday-school is also showing an improvement in attendance. The number on the roll at present is fifty-five, with an average attendance of forty-five.

There is announced for the Friday evening services during the month of February a course of four lectures upon apostolic church history. The program is as follows: Lecture I—"Early Christian Writers." Lecture II—"Gnostic Heresy and the Growth of Church Government." Lecture III—"Early History of the Bible." Lecture IV—"The Life of the Early Christians."

Special arrangements are being made for Lenten services in the Second church (white). This is not because Lent is considered any more sacred than any other part of the year, but because it is a convenient time for the church to fix its attention upon Him who suffered as man never suffered and yet could say, "Not my will but Thine be done."

A "pie social" was given for the benefit of our white school. The sale of pies netted \$68.50, and was handed over to the trustees to be used for the benefit of the school, and a vote of thanks was passed thanking Messrs. Grant, McCollough and Prend for what they had done toward raising this money.

Send

50 Cents, and receive by return mail, postage paid, one box of Alaska Garnets.

Send

50 Cents, and receive by return mail, one $10\frac{1}{2} \times 8\frac{1}{2}$ Photo of the celebrated Alaska Totem Pole. Six for \$2.50. Smaller size 35 cents, or three (3) for \$1.00. Still a smaller size 15 cents, or seven (7) for \$1.00.
Address all orders to

T. G. WILSON,
P. O. Box 160, Wrangel, Alaska.

Indian Education.

In an interview with Chief Shakes the other day our attention was very forcibly called to a need which we before, for some time, had observed.

The government at the present time is doing considerable for the Indian in the way of education, and it is perfectly just and right that it should.

Alaska belongs by right to the Indians. Every bit of country was divided up among individuals as hunting grounds, and these titles were as rigidly respected by the Indians as any white man's title is respected by a court of law. When the white man comes in and takes any of these hunting and fishing grounds, he should not only be compelled to make proper compensation, but the Indians' children should be prepared by proper education for the changed conditions which the white man brings about. What the white man gives is in no sense an act of charity; it is an act of simple justice. The conditions of the Indian in Alaska are peculiar. He is only at home three or four months of the year at most, and very rarely for a period longer than six weeks at a time. It is easy to see what effect this has on the progress of Indian children in the schools. What is the proper remedy? Send all the children away to boarding schools? We learn that the present accommodations for boys in the Sitka school are all taken up, and even if the accommodations were unlimited, some serious questions might be asked. Those who are at all familiar with boarding-schools, know that, with white children, they are not always entirely beneficial. There is no authority like that of the parents, and we know that in only rare cases can this be safely delegated to a third party. Could we expect what is true with white children would be far different with Indian children? What then should be done? The Indians are at home every year largely during the month of September and also from about De-

cember 20th to February 10th. Now if a home could be opened from October 1st to December 20th every year, it would enable every Indian child to obtain at least four months of school each year. We believe that the Indians would bear at least a part of the expense. What is true at Fort Wrangell we believe to be true at other places. The government, at a very small extra expense, could make its efforts for educating the Indians far more effective than they are at present.

Then should any boy or girl prove especially bright in the home school, and show that he or she is capable of going farther, let the privilege of going to a boarding school such as we have at Sitka, or such as we have in the States, be given as a reward.

Time for a Forward Movement.

There are towns among the Klinket people which have not yet come in contact with the gospel. The old petty feuds are kept up, the tyranny of the medicine man still found among them. They still have their potlatches, which keep them poor. The only white man's civilization that they know anything about is what they learn from the smugglers who sell them liquor. Some of the people who have formerly lived in these towns and are now living in Christian communities are praying for these towns. It is pathetic to hear their appeals. A few dollars now, rightly expended, would be the means of evangelizing all the Klinket people. The Indians themselves are ready to support this movement as far as their means will allow. Can they not be supported in this?

James R. Ewing

BOOKSELLER

Portland

Oregon

Inquiries answered and prices quoted on any Book published.

The Northern Light

PUBLISHED BI-MONTHLY. DEVOTED TO RELIGIOUS WORK IN ALASKA.

Subscription, per year 25 cents.
In clubs of five \$1.00.

C. C. CUNNINGHAM, Business Manager.
H. P. CORSER, EDITOR.

SEVENTH YEAR

FORT WRANGEL, MAY, 1900.

No. 5

Is your subscription Due? Examine the date upon your wrapper.

Fair Duck-teen did not disdain,
Her love to Kot-sa-leen make plain;
But all alas! to be in vain.

TABLE OF CONTENTS.

Love's Martyr	- - -	1
Notes for the Times	- - -	1
Klinket Customs	- - -	2
Moose Hunting	- - -	2
The Tragedy at Chilkat	- - -	3
Union of Christian Endeavor	- - -	4
Our Saxman Letter	- - -	4
Annual Meeting of Presbytery	- - -	5
Final Faith	- - -	5
The Sitka School	- - -	5
Fort Wrangel Notes	- - -	6
Our Hoonah Letter	- - -	7
Greeting from Mrs. McFarlane	- - -	8
Ad. of T. G. Wilson, Ft. Wrangel	- - -	8
Ad. of Jas. Ewing, Book Seller,		
Portland, Or.	- - -	8
Club Rates for Northern Light	- - -	8

Relations on a scheme were bent,
To bind her to another gent;
To which their powers all were lent.

To carry out their cruel design,
Duckteen they kept in close confine,
Hoping thus to change her mind.

Poor Duck-teen seeing their design,
And knowing her relations kind,
Past rapidly into decline.

She faded, withered like a leaf;
Her heart was overwhelmed with grief
Until in death she found relief.

In yonder wood poor Duck-teen lies,
The trees have taken up her sighs,
With whom all true hearts sympathize.

Why should a parent or a friend,
To such a purpose himself lend,
To be defeated in the end?

Why should not true love be made
smooth,
And people marry whom they choose,
With affection free and unabused?

Alas! in many graves of green,
Slumber hearts, though quite unseen,
Who were disappointed like Duck-
teen's.

—L. T. Jones.

Explanatory notes on the Ballad:

** This ballad is founded on fact.

* Gastineaux is the name of the channel running between Juneau and Douglas, Alaska.

|| The terms Eagle and Crow are tribal names.

Notes for the Times.

The Pharisee stood up in a public place and told the Lord how good he was, and specially how much better he was than his neighbor. The Publican prayed, "O Lord have mercy on

Love's Martyr.

After the old style ballad. **
On the banks of Gastineaux,*
Not very many years ago,
There lived an Eagle || and a Crow. ||

The former's name was Kot-sa-leen;
The later went by fair Duck-teen,
Who had but eighteen summers seen.

One day fair Cupid took a dart,
Aimed it straight at Duck-teen's heart,
And wounded it in every part.

Not content her heart to bleed,
On Kot-sa-leen with equal speed,
Repeated there a similar deed.

Kot-sa-leen commenced to woo
And for the maiden's hand did sue,
With all love's ardor that he knew.

me, the sinner."

There is a skeleton in every man's heart. Some, strange to say, are proud of this, and talk much about it, and try to make themselves believe, and others also that it is a good thing to have a skeleton there, and that a man can not be up to date, unless he keeps a whole assortment of skeletons in his heart.

The saloon has been spoken of as the poor man's club. It is indeed. It is the club that fells him to the ground, and strikes him every time he tries to get up.

The tyranny of the saloon is the most arbitrary imaginable. Oftentimes business men do not dare call their soul their own, but very obediently do just what it demands. In our country, the theory is that the people rule, but in fact this is very frequently a delusion. The real facts are too frequently, that the saloon commands, and a host of men who call themselves independent, obey.

We notice in a paper published in a neighboring city, a remark that ministers have ceased to preach about eternal punishment. We heard the same remark ourselves some time ago from a man who, to our personal knowledge, had not heard more than two sermons in three months. Unless the Bible is entirely wrong, and unless every dictate of reason fails, the man who has so lived that he has became a bundle of evil desires, who has grown rich off from the weakness of others, or who has stood still and allowed others to bear the burden of making the world better, will not go where those who have been faithful unto death, will go.

Klinket Customs.

The Klinket in his primitive state was naturally religious. His whole political, and social life was buried up in his religious life.

The feast was his most solemn religious worship. He was taught that food and garments given away at the feast, was the same as food and garments given to the dead and that unless this feast was held the dead would go hungry and naked through eternity.

It is easy to see, therefore, what a hold the feast must have upon the na-

tive. One might make all the good resolutions possible, and the suggestion would come to him, what if my relative is going hungry through eternity! and the impulse would be, to give the feast in order to be on the safe side, and this impulse is often well nigh irresistible.

A belief in witchcraft is found, to some extent, even among those who are partially Christianized. But is this surprising? Do we find any superstition among the white people today? And how many centuries had Christianity been at work among the white people before it was given up?

Moose Hunting on the Edmonton Trail.

The following short story was, at our request, given us by Lewis L. Mason, one of the victims of the Edmondton trail. There is no attempt at style nor exaggeration, but a simple, unadorned statement of one of the many incidents that helped the deluded thousands who were wickedly persuaded to undertake the horrible journey to the Klondyke by that impossible route.

Although we left Edmondton, British Columbia, the 9th day of March, 1899, the summer of 1899 found us laboriously making our way up the swift and treacherous Liard river. Our party had taken the Bill Taylor trail from Peace river, landing at Fort Nelson, and the following incident occurred in Whirlpool canyon, about half way between Mud River Post and Liard Post, both on the Liard river.

It was in the month of July and the river was up. The canyon before us was two miles long, and the current rapid. It was a difficult task, and one not devoid of danger, for four weary and well-nigh worn-out men to force a loaded scow up through that ugly looking stream. There was no alternative however, as our stock of provisions was getting low, and our only hope of safety lay in reaching the Stikeen river before another winter set in. Glenora, on the Stikeen, we had been informed, was a better place from which to start for the Klondyke, than Edmondton, the place we had started from a year and six months previous.

After hours of hard pulling and

pushing, we managed at last to reach a landing place about three-fourths of the way through the canyon, and went ashore to rest and eat lunch. Our provisions were growing dangerously less, day by day, so that the food question was becoming a serious matter. Game, hitherto, had been very scarce on the trail, and there was no probable way of replenishing our larder before reaching civilization, a long and dim distance ahead.

We had just finished lunch, when an exclamation from one of our party caused us to look up suddenly, and there standing on the beach, directly opposite our camp stood a magnificent bull moose. We seized our rifles, quickly aimed and fired. Our bullets must have passed very close to him, for he shook his head angrily and jumped in the river. He headed directly across the river for our camp, but as we were well armed, and he was apparently unarmed, we stood our ground. It was only a bluff however, for when he was about half way across he turned down the middle of the stream, but as he still inclined towards our side of the river, we made a rapid movement down the bank to prevent him turning our left. It was just about an even race until he tried to make a landing, and then we gained a little. The bank was too steep and he steered for the middle of the stream again. It soon became evident that in this kind of a race we would simply be "no where," and a season's supply of moose meat vanishing with dreadful rapidity. There was but one thing to do, so I stopped and kneeling down, took careful aim at the swiftly moving head and fired. It was a dead center shot through the brain and his struggles were over. Nevertheless he kept on moving down stream with alarming rapidity and there was no time to lose. While two kept on running down the bank, so as not to lose sight of the moose, Johnson and I rushed back to camp, threw everything out of the boat except the oars, pushed out into the middle of the stream, and started on the most exciting race of my life. We shot by rocky points and ugly reefs with dazing speed, until just above the great whirlpool that gave the canyon

its name, and here we tried to hug the shore as closely as possible, for we had set this point down as "dangerous" on our way up. When just opposite the seething mass of foam that marks the outer rim of the whirlpool, our boat seemed to be suddenly lifted and tossed out into the middle of the stream. Our first impression was that our speed was all at once just about doubled, and were beginning to wonder how long we would be in catching our moose at this rate. We were not so jubilant however when we became aware of the fact that we were passing and repassing the same point of rocks with lightning like rapidity. We were suddenly made aware that we were caught in the whirlpool and while spinning round and round were at the same time being gradually drawn towards the yawning, funnel-like opening in the center. We could hear the gurgling sound as the water seemed to bore its way down into the center of the earth, and with the desperate energy, engendered by the fear of a sudden and awful death we bent to the oars with a force that drove our little boat beyond the grasping reach of that horrid whirlpool. Away we went again on our mad chase, and caught our moose at last near the lower end of the canyon, and towed him ashore at the same place we had left in the morning. We had not gained much in distance that day, but we were away ahead on meat.

Mr. Mason expects to put a record of his experience in book form. (Ed.)

The Tragedy at Chilcat.

As many different reports have been circulated concerning the Chilcat tragedy, we print the following, taken from a letter of Mr. Wann, of Haines, describing the affair:

"An old-fashioned feast was being given and seemed to progress well until food supplies ran short when a man was sent according to Thlinget etiquette, from the opposite tribe to Haines to procure more crackers and rice. The messenger being well supplied with whiskey, one of the most necessary items for a feast, had imbibed too freely and not being entirely responsible for his actions undertook with his wife and small boy to cross

THE NORTHERN LIGHT

the Chilkot inlet in a high wind, with the result that he has never been heard of since. That was six months ago. In a week or two after his disappearance a search party was organized which spent several days in fruitless effort to find the lost ones.

Then shortly vague rumors began to float about that somewhere below us at some time in the comparatively recent past, some unknown natives had murdered some unknown white man and woman. Little by little some of the more atrocious particulars filtered from some unknown source, until at last the community became aware that Jimmie Zeuolth had shot Mr. and Mrs. Horton for bewitching (?) their drunken friends and causing their death by drowning."

This letter from Mr. Wann, is exceptionally interesting. The missionaries are working with all the power that they have to induce the natives to give up their old ways, but have they been seconded in this, by the white people? The writer has often been asked by white people, "Why not let the Indians have their feasts and dances?" and is it not a fact that certain white people have told the Indians many times to go on in their old ways? If the white people of Alaska, would, a little more than they do, co-operate with the missionaries in their efforts to help the natives, there would not be as many relapses as there are and such instances as the murder of Mr. and Mrs. Horton would not occur. It should further be noticed, that it was due to the influence of Christianity that the confession was made. The one who committed the murder was afterward converted by the Salvation Army, and then the confession was made, by one who knew what the results would be, because God's word had told him to confess his sins.

The Alaska Union of Christian Endeavor.

Immediately after the meeting of the Presbytery, a convention of the Alaska societies of Christian Endeavor was held at Sitka. There are at present six societies organized in Southeastern Alaska, one at Point Valley, one at Skagway, one at Sitka, one at Juneau,

and one at Wrangle. The societies were not largely represented, but the convention was nevertheless an enthusiastic one. Rev. H. P. Coner, of Fort Wrangel, was elected temporary chairman, and Mrs. Knap, of Sitka, secretary. A permanent organization was effected with Rev. Harrison, of Skagway, as president, and Mrs. Bauerman, of Juneau, as secretary. The public meeting was held Friday evening, April 4. Rev. H. P. Coner gave an address on the principles of Christian Endeavor. Dr. Wilbur, of Sitka, spoke of the results of a national convention. Mrs. Knap gave a history of the Christian Endeavor in Alaska, and Mr. McClelland spoke of the work of the Christian Endeavor among the white population in Alaska. The convention adjourned to meet at the call of the executive committee and it was recommended to the executive committee that the next convention be held at Juneau some time during April.

Our Saxman Letter.

Saxman, March 30, 1900.

The attendance at Sunday school has been very good and a large number of children and adults have been present regularly. When the people were in town the average attendance was over sixty. One Sunday we had an attendance of one hundred.

Prizes were given to those who attended the most regular, also a Bible was offered to any who would commit to memory the 23d Psalm, three obtained the prize, and many others had nearly learned it when they left for their hunting trip. Many of them committed to memory the golden texts of all the lessons.

Our day school has been well attended, in spite of the measles and other sicknesses. Seventy-six pupils being enrolled, having some days an attendance of over fifty. They have attended exceedingly regular during the time they were in town, have been very enthusiastic in their studies and made good progress. None of them are so dull as not to be touched by kindness or won by love.

There has been a considerable sickness among our people this season. The neglect and wretchedness of the suf-

ferers fills the hearts with mingled sorrow and pity. No more pathetic scenes could be imagined than we have witnessed this winter.

There is much need of a hospital, or some means of caring for the sick in this vicinity.

There is pressing need of missionary work among the whites at Ketchikan.

MRS. J. W. YOUNG.

Annual Meeting of Presbytery.

The Presbytery of Alaska held its annual meeting at Sitka during the first week in April. The usual routine business was transacted. Nearly all the native churches reported large gains in membership. The white church in Skagway also sent in an encouraging report.

During the last year the amount of money that has been raised for self-support has materially increased, while the amount raised for benevolence has diminished. Rev. McClelland, of Sitka, and Elder Erskine, of Juneau, were elected commissioners to the general assembly.

Final Faith.

"Howbeit when the Son of Man cometh will He find faith on the earth?"

There are many things in this present dispensation to test the faith of an earnest Christian. He sees the many forms of iniquity vaunting themselves on every hand. He sees the cause of the Master often languishing and unsupported. Living under the name in whose world-wide power he has implicit faith, he beholds it almost check-mated by another powerful power. His Christian ideal is far from realized. Is he mistaken in his confidence? Is the world right in its mocking?

But hold! The end is not yet. A general's eye is watching the battle-field and at some unexpected moment when many are growing faint at heart, He will come in might to end the conflict and take the valiant home. Fighting with such an expectation banishes defeat and puts a shout of victory in the camp. This promised coming of Christ is the key-stone to the beautiful arch

of Christianity. It was founded upon the one foundation, Jesus Christ, the chief corner-stone, builded upon such facts as His lowly incarnation, cross and open tomb, His ascended life and the descent of His Spirit—the church's organizer. Thus builded through the centuries with a noble roll of the elect, is it still incomplete; founded on a person taking our humanity upon Him, it is waiting for Him to return with our enthroned humanity, to perfect the work begun in us, to complete the structure, seal the books and close the history of the church on earth.

We are slow to learn this lesson and put our faith in Him and His coming rather than in the church and its methods. There has somehow been a prevalent idea that the church in its present form would triumph and bring the world to its Savior's feet, but nowhere does the Word give it support. Rather does Christ say of that time that iniquity shall increase and the love of many shall wax cold. It will test the endurance of believers. Paul says that in the last days grievous times shall come. Then the evil one will show himself in greater lawlessness and rather than the church triumphing over him, the Lord Jesus shall slay Him with the breath of His mouth and with the brightness of His coming. The history of the church would seem to bear out these prophetic words. It may have held evils in check but they are not conquered and banished. The author of evil is abroad in the land, unchained. It is like an inbred disease, checked in one manifestation, only to crop out in some different. Where is the promise of victory? It is in Him. Let our faith be in Him as our Deliverer. He is the inspiration of Missions. "We'll work, we'll work till Jesus comes and we'll be carried home."—From a sermon by Rev. Harrison, of Skagway.

The Sitka School.

To spend two weeks in the Sitka school is a revelation. It tells of the great difficulties that are in the way of Christianizing the Indians and of the heroic efforts that are being made on the part of our workers to overcome these difficulties.

THE NORTHERN LIGHT

Mr. Kelly, the superintendent, is a tremendous worker. He has a wonderful ability to master details, and make everything go along with the regularity of a clock. Prompt obedience is insisted upon, and the boys and girls are taught to work.

The assistants are thoroughly consecrated, and love their work. When one considers, that the salary of the teachers is only five hundred dollars and that they are compelled to be on duty eleven months out of the year and twenty-four hours in the day, and are compelled to pay Alaska prices for what they buy, it is easy to see that there is some motive besides money that prompts them to do what they do.

The students are heroically striving to improve. But we must not be surprised that if in one generation, the Indian fails to accomplish all that it has taken the white man ten centuries to accomplish. Considering what the Indian has to overcome, his advancement is marvelous. May not the future descendants of the Klinket people speak of the glories of their ancestors, as Scott has celebrated in prose and verse the virtues of the old Highland Scottish chieftains?

The following is a copy of a letter shown to us by one of the teachers. It is specially interesting from this fact. Most of the work that is shown to a visitor to a school like Sitka is that of the more advanced pupils, and that is not specially interesting for it does not differ from that of the white scholar. So when we get hold of the first efforts we feel that we have a treasure. This letter is the first one that the boy had ever written:

My Dear Friend: I will write you a letter. I wish to see you pardner. Every time I feel like that in my heart I want to love a girl. (I want a sweet heart), but no I want to see your picture, pardner. Can you give me your picture? I will tell you about myself. I like to stay in this Sitka mission. Every time (all the time) I feel very happy. Frank, you know me, I never get sick. This time, every day my head, he got sick. Boys and girls laugh, (because) me no girl. I got head sick soon, but my heart strong.

I don't know much. Every time I study hard. I can beat it some time (I can get my lessons some of the time). First try, I write a letter. You are a good boy. Dear Friend, can you write letter? Tell me something. Two years more to go out from mission. First time my name Isaac. This time my name Frank. My teacher he very kind and pretty. He always not punish us. She small girl. Come to this school. Me learn slow but true. That is all.

FRANK.

I suppose that most of us can sympathize with Frank. He wanted to have his little love affairs just as the white boy has his undying love affairs that last but a day. He had his boy friend whom he left behind in his old home, that he wanted to see. He thought his teacher pretty, and concluded that the reason he was not punished was because "She small girl." His head was sick, but his heart was strong, and he kept his courage up though he could only "beat" the lesson some of the time; and though he knew he was learning slowly, yet he felt that he was learning truly. We are sure that all of our readers will extend their sympathies to the writer of this letter, who, for convenience, was first called Isaac, and then Frank by his Anglo-Saxon friends, who could not probably pronounce his real Klinket name.

What we found at Sitka with Frank was true to a large extent with all the boys at Sitka. Though their head did sometimes get sick, their courage is strong and they are determined to keep at it, until they can "beat" their lessons all the time.

Fort Wrangel Notes.

The government has become responsible for the salary of the teacher in our white school.

Four new members in our native church since our last issue.

Mrs. Loomis took charge of the native church while the pastor was away attending Presbytery. Mr. Lewis, our interpreter, led the prayer meetings.

Miss Edith Elmew, a graduate of our Sitka school, has been made our assistant interpreter.

Mr. Cunningham gave a series of addresses Sunday evenings while the pastor was absent.

Elder Wm. Tamaree (native) has a small steamboat of his own and is ready to do contract work.

It was said of one of our native young men a short time ago, "what a fine worker he is." A little over a year ago, he was not a Christian, and no one then trusted him.

Mr. Pigeon's lecture (illustrated) on the Stickeen river, was highly appreciated by all who heard it. Mr. Pigeon is an amateur photographer who loves the art for art's sake, and consequently his pictures were of the finest.

An effort will be made in the near future to reorganize our Christian Endeavor. All the members, except one, that were in the society a year ago, have moved out of town, so a reorganization is necessary.

Our Hoonah Letter.

Editor Northern Light: The work at Hoonah during the past winter has been full of sore trials, and also of great encouragements. As the death of Mr. McFarland left the field for three years with no ordained missionary who had authority, the affairs of the church had grown very lax, and Mr. Austin stayed too short a time to learn the situation and correct it. So it has fallen to me to follow up what he began.

To establish a regular offering as a part of our Sabbath worship was one of my first efforts last fall. It caused a great struggle, but since the first of November, when we began this act of worship, it has grown in favor and seems now approved by all.

Our Christmas gave more matter for rejoicing. Instead of distributing a box, I asked them to fill a box as an offering to Jesus which we would send to Dr. Thompson. It was a time of great solicitude and prayer while faith and doubt struggled for the mastery. I confess my faith wholly failed as the hour came to go to church. But our doubts were rebuked, as the offerings came in. Most of our people were still absent, but the native offerings of

cash and baskets, etc., amounted to \$35.00 at a modest valuation. We have not yet heard of their reception in New York, as our mail service is not the best, but we hope they may do good service for God.

But our hardest struggle has been against the old heathen customs which still prevail. All through the winter I kept the subject before them showing how their customs were in conflict with the law of God and told them I was expecting them ere long voluntarily to wholly give up their old ways. But the New Year opened up an unusual season of dancing and feasting, and the Devil seemed to be having everything his own way. In the midst of it, I found it necessary to excommunicate 16 persons for polygamy, adultery and refusing to marry according to Christian ordinance. The same day I deposed one elder for supporting the wrong-doers. Later I suspended two more elders. Then on February 25, having just learned that sodomy is prevalent here, I preached on the fate of Sodom and declared that the Lord's table which stood covered, should never again be spread except to those who would come away from the Devil's table. Nor would I baptize adult or children except as above.

The table was left unspread till evening when it was uncovered for 14 natives. The meeting lasted nearly four hours, and the speeches and prayers showed plainly that all were glad that a few could take that stand. The following Wednesday evening Aaron Sharp, my only elder now in service, publicly burned all his dancing outfit. He had sat at the communion. His only daughter was married February 10 and no blankets were paid. This is the first case in this village of no blankets.

Two of those whom I cut off for refusing to be married have asked to be reinstated. We have also raised \$42.65 to buy us a bell for the church. Seven persons have confessed faith in Christ, and ten more have been refused.

Mrs. Carle has been confined to the bed or chair since Christmas, and both she and my brother had a long siege of fever in early winter. Mrs. McFarland is in good health and has been a

THE NORTHERN LIGHT

staunch helper in this struggle. I sent my brother to Juneau to get shingles, etc., almost five weeks ago and he is not yet heard from. Nor have we had mail for six weeks. Thus the work goes on amid trial and blessing.

Hoping this is not too long, although so abbreviated, I am yours for service,

WM. M. CARLE.

A Greeting from Mrs. McFarlane.

When I take a backward glance at the work at Fort Wrangle, and condition of things when I went there, I am amazed, and my mind cries out what has God wrought. How I remember my first work there in the old dance house. How the people, young and old, flocked to the school and to the church until the room would not hold them, and how eager they were for the truth, and how the older people wanted me to explain so many things to them, and how dear old Toyatt, Moses, Lot, Matthew, and many others were made able to see the light and give their hearts to Jesus. Matthew would come to my house at night, and say, "I want to learn to read so that I can teach my brothers and sisters about God."

In all this time I was crying unto God to open up the way to more effectually teach the younger ones, and God did raise up many friends for the work, and we were enabled to open the Home. God's book at the last day will show how many were saved through its instrumentality.

You may know how it rejoices the heart to be able to point to one here and there, hear you testify that many are upright good people trying to live Christian lives. Yes I think of them and pray for them very often. I send them all kinds of greetings.

MRS. McFARLANE.

CLUB RATES

for

THE NORTHERN LIGHT

10 copies to one address	-	\$1.00	
40 copies to one address	-	-	2.50

Send

50 Cents, and receive by return mail, postage paid, one box of Alaska Garnets.

Send

50 Cents, and receive by return mail, one $10\frac{1}{2}$ x $8\frac{1}{2}$ Photo of the celebrated Alaska Totem Pole. Six for \$2.50. Smaller size 35 cents, or three (3) for \$1.00. Still a smaller size 15 cents, or seven (7) for \$1.00. Address all orders to

T. G. WILSON,

P. O. Box, 160,

Wrangel, Alaska.

James R. Ewing

BOOKSELLER

Portland, - Oregon

Inquiries answered and prices quoted on any Book published.

Send

Your

Orders

to Us

145 Third St., - PORTLAND, OR.



Wedding Invitations
and Announcements
and Commercial Printing of
all Kinds

The Northern Light

PUBLISHED BI-MONTHLY. DEVOTED TO RELIGIOUS WORK IN ALASKA.

Subscription, per year 25 cents.

H. P. CORSER, Editor.

In clubs of five \$1.00.

EIGHTH YEAR.

FORT WRANGEL, OCTOBER, 1900.

No. 1



Old Shkutl-Kan.

The site of Old Wrangle (Shkutl-Kan) is situated twenty miles south of the present town, on the west side of Wrangel Island. The Indian name for Wrangel is Shkutl-Kan. It is named after two very ancient trees (the Shkutl tree) found on the ancient site. Our guide said that no one knew how old these trees were, and he thought they had been there ever since the world was made. These trees are unfortunately not shown in the picture. The highest totem is that of the eagle. To the right of this is the bear totem. This is in commemoration of the bear that climbed the highest mountain on the Stickeen river at the time of the flood and so

led the way for the Nanai (Shakes) family to escape. The totems in the picture were all carved with stone implements, and they are at least 100 years old, and many of them probably 150 years old. From the tops of some of the totems, trees are growing that are at least fifteen years old. The post to the extreme right, is the pillar of an ancient house. Our guide is probably one of the half dozen Indians now living that remember the time when his people lived in this place. He says that most of the old-fashioned houses had two and sometimes three raised platforms running entirely around the house where the guests could sit and watch the dancing in the pit below.

There are two other groups of to-

totems besides the ones shown in the picture. One group belongs entirely to the Eagle family. These are very simple. One is a carving of an immense eagle leg, with a box containing the ashes of the chief, in the claw. The other group is carved to the Crow family, and represents the legend, in which the crow with its mother flew up to heaven during the flood, holding himself there by sticking his nose in the sky, not returning until the sea gull floating on the water gave it notice that the flood had subsided.

The Wrangell Indians moved to their present site in about the year 1840. The reason they give now for making the change is that the present location is warmer and more sheltered than was their old place.

The Story of Ductutl the Strong.

BY WILLIAM ARTTER, OF OUR SITKA SCHOOL.

Many years ago there was on Prince of Wales Island, a village called Tarqui-ni. The people were strong and brave. A few miles from this place, was where the sea lions lived upon the rocks. For some reason, the people of this village made plans to kill all the sea lions.

The chief told the people that to get the strength to kill the sea lions, they must bathe in cold salt water. It was in winter time when this happened; so the whole tribe would go into the water during those cold winter mornings and stay in as long as they could stand it; and besides, in order to harden themselves, they would whip each other. This is the custom among all the Indian villages in Alaska.

At one end of Tarquini there stood a big tree that had a short thick limb not far from the ground, and in the center of this village was a small tree. The chief said that as soon as some one could pull out the limb and with his hands twist the small tree down

to its roots, then the attack could be made safely upon the sea lions. The whole tribe kept up their swimming in cold sea water for a long time, and the chief's name was Kakle-wate.

This chief had a nephew, who was so clumsy that he was good for nothing, and every time that the people went into the water they teased this nephew to go, but he would not. They pulled off his blanket and told him to go in; and the uncle became so angry because the nephew would not, that he refused to give the young man anything to eat.

The uncle had two wives, and the older took pity upon the young man and when the rest were all gone out of the house, she quietly gave him something to eat. Bear in mind that this nephew was a very clumsy fellow. He could not handle anything rightly.

But when all were asleep, this young man would arise and go into the water which was in front of the village, and remain as long as he could. Then he would go into the house and take a huge bear skin blanket, stand over the fire, and allow the steam of the water dripping into the fire as it came up under the bear skin, to warm him. The smoke also blackened him, and so he was called Duc-tuc, meaning the black. After he had warmed himself, he would go to his corner of the house, roll up in his blankets and go to sleep, while the rest were out in the cold water bathing and whipping themselves. This continued for a long time.

One bright night he heard a voice around the village point calling him to come ashore. Duc-tuc obeyed. The voice said shake me, but Duc-tuc could not move him. The man said to Duc-tuc, "I am the East Wind and the Supreme Strength. Go into the water every night, and you will be able to pull out the limb and to twist the tree." Then the Supreme Strength said, "Say nothing about this meeting to any one." Duc-

tuc obeyed and he kept getting stronger and stronger all the time. But no one knew anything about this and all kept teasing him because he was so weak. One night Duc-tuc heard the voice of the Supreme Strength calling him to come ashore. Duc-tuc took hold of him by the shoulder and shook him this time. The Supreme Strength then said, "Don't knock me down. That is plenty. You will become the strongest man in the world." As the Supreme Strength departed, he said, "When you pull the limb out of the tree, put it carefully back and when you twist the tree, be sure that you untwist it again, so that no one can see that it has been touched, and say nothing at all. Duc-tuc did as he was bidden and after he had pulled out the limb and replaced it and had twisted the tree and untwisted it again, he returned to his uncle's house and laid down in the same place as before. That morning, as usual, they all went into the water again, and then after exercising, the uncle tried the limb of the tree. He pulled it out easily because it was already loose, and twisted the tree because it had already been twisted. Every one was glad and the chief became very proud, and all the people started upon the expedition to kill the sea lions. When Duc-tuc heard them start, he rushed out to get into his uncle's canoe. At first the uncle would not allow him, but when the nephew stepped into the water and lifted the canoe with one hand, they allowed him to go.

The uncle was the champion, and he was the one to lead the attack upon the sea lions. The uncle took hold of the hind feet of one of the sea lions and pressed them upon the rocks. The sea lion raised its hind feet and threw his uncle up so that he fell dead breaking his head upon the rocks. Then Duc-tuc rushed forth and took hold of the hind feet of one of the largest sea lions and tore them apart, and so killed all the sea lions,

and then he said that he was the one that had pulled the limb out and that he had twisted the tree.

The people received him with shouts of joy and made him chief. This is the story of Duc-tuc the black.

Fort Wrangel Notes.

Dr. Parker, pastor of the Gloversville, New York, Congregational church, preached for us one of the Sunday evenings during the month of August.

Mr. Paul, a graduate of the Carlyle Indian school and a former pupil of our Sitka school, spoke at our Indian service Tuesday evening, Sept. 11. The people were glad to hear him. It does them good when one of their own boys goes off to school and return a thorough christian, which sad to relate does not always happen. The attendance at our Indian services has been small—about one-third the usual number—all our people nearly, being still out of town fishing.

The pastor gave the first of his Sunday evening illustrated sermons Sunday evening Sept. 2. The subject was "Christ Training His Apostles." This will be followed by "Christ Training the People," the "Story of Elisha," and many others during the winter.

The first lantern entertainment for the winter has been given. The subject was "Ben Hur." A synopsis of the story was specially prepared and this was accompanied by 50 illustrations, mostly by Nanny Preston.

Work has begun on the repair of the foundation of our church. It is hoped that very soon money will be raised for repainting both the outside and inside.

Mr. Holt, a graduate of the University of Oregon, has charge of our white school, and Miss Robinson, formerly a teacher in the Methodist Academy, Skagway, will teach in the Indian school.

Alaska News Items.

Rev. Mr. McClelland has returned from his vacation trip to Sitka. He informs us that it has not been exactly a rest for him, for every Sunday he has occupied some pulpit during the summer.

Mr. Richards, a graduate of Park College, will assist Judge Kelly this year in the management of the Sitka school.

Dr. Koonce preached at St. Michaels during the summer, and Mr. Kirk was at Cape Nome.

Rev. Mr. Jones of the Juneau Native Mission used his vacation in visiting Hoonah, Hains Mission and many other of the Indian villages to the North.

The mortality among the Esquimaux has been very high during the past summer. In some of the villages nearly half the people have died. The trouble has been grip and influenza.

Mr. Bannerman, of Juneau, sends us encouraging report about the condition of his Sunday school. The average attendance has never been higher.

Our subscribers should not be surprised if our paper comes out occasionally a month late. When your correspondents, in some cases, can only be reached by letter every two weeks and your paper is printed a thousand miles from where it is published, delays are unavoidable. When a month is passed the date of the expiration of subscriptions is simply made a month later so that subscribers will lose nothing thereby.

Our Hoonah Letter.

HOOНАH, ALASKA, Aug. 31, 1900.

ED. NORTHERN LIGHT: Since last May matters have been pretty quiet here. We got home from Juneau with our little baby Lucy, May 8, and found Mrs. McFarland just gone for the summer and the last of the natives

ready to start. So we have had the time to finish the work on the manse, and let Mrs. Carle gather strength. My brother and I have worked up about \$300 worth of material and now have the manse both neat and comfortable. Instead of hauling water with a boat, we now turn a faucet and it runs into the kitchen sink. The water comes from the roof. Tank material cost \$12 in Juneau. The house is painted white, trimmed with green, and has two porches added to it. First paint in 19 years. A new roof adds to appearances as well as freedom from fire. The old one had been ablaze only four times since our coming. We feel more comfortable now.

A new 26-inch bell hangs in our church steeple, purchased by the natives, and sounds a cheery note. Last Sabbath a congregation of forty assembled for worship, and the number will probably grow steadily from this time. The new canneries to the west have employed many of our people all summer, but the season will soon close and more will gather in. All seem to be in good spirits so far, and glad to get back to church once more. Deep interest was manifest last Sabbath and one couple were joined in Christian marriage. Several were present at worship and again to prayer meeting, whom we have not seen before.

My brother is packed to go below at first opportunity and we shall miss his help. Mrs. McFarland returned this week in excellent health and spirits. Mrs. C. gains strength, though slowly, and the babies are full of fun. I am well, and we are settling down now for along hard pull, but hoping for great things from our God.

Sincerely Yours,
WM. M. CARLE.

P. S. Sept. 2.—Held communion this morning. Eight more sat with us saying thereby they will no longer take part in the heathen feast and dance. God's Spirit is working.

W. M. C.

A Gospel Boat.

It will be a long time before any of the towns in southeastern Alaska become every large, but the number of towns in the territory will increase very rapidly. As soon as a new mining camp is started or a new cannery is begun, it draws its supplies from the nearest town, but this only continues for a few months, when the steam boat lands its supplies at the new place, and then the new enterprise ceases to be of any material advantage to the town. This explains why it is that there will be a rapid increase in the number of small towns, while the larger ones will grow very slowly. This presents to us peculiar conditions for gospel extension work. It would be a financial impossibility to expect to place a man at every one of the numerous settlements, numbering from fifty to one hundred and fifty people, and they, in most cases, only living there for a part of the year; and its also impossible for ministers residing in the adjoining towns to reach these places, because steam boats only reach them very frequently not oftener than once a month. Should they make the effort, they would use most of their time traveling. The only solution for the problem is a gospel boat. The boat should be run upon a plan to make it self-supporting, and at the same time give an opportunity for all the different mining camps and canneries to be visited. The Alaska Presbytery at its April meeting formerly approved of the idea. The idea has also been approved by Dr. Thompson. A boat sufficient for the purpose can be procured for from twenty-five hundred to thirty-five hundred dollars. A beginning has already been made in raising the money. It is hoped that sufficient money can be raised soon for this purpose. It is the most economical and only possible way of preaching the gospel to every one in Alaska.

The Indian's Faith.

We are sometimes asked, Do the Indians get hold of the vital truths in Christianity? To this we reply, to a large extent, yes. Of course there is a tendency to take Christianity as an additional religion rather than a faith which replaces the old faith. But this tendency we think we can truly say, is fast disappearing. They are beginning to understand that they cannot serve two masters, and that if the Christ is in their life at all, he must be there to the exclusion of all other ideas.

The Indian too often relies on what is known as special providence to confirm his faith. But with all, their faith has much of the heroic in it. An aged woman said a few days ago in one of the prayer meetings, "When Christianity first came to this country, I was among the first to adopt it. I put my children in school, I have always tried to be true, but all my children are dead now, and I am left alone. I do not know why the Lord should punish me so; but no matter how hard the Lord punishes me, I will trust him."

The Indian has a strong faith in the future life. His favorite funeral hymn is "God Be With You Until We Meet Again."

To sum up, in his religion, he is child-like, liable to err; he has a vivid belief in the continual presence of the personal Christ, who pardons and cleanses from sin, and he has a strong abiding faith in the future life.

Hospital and Mission Notes.

Rev. Edward Marsden of Saxman made the Mission a short visit early in August. He came all the way from his own station in his 30-foot launch, "The Marietta," visiting a number of stations and out of the way fishing villages, en route. While at Sitka he

took a number of parties to some of the beautiful bays which so freely indent the shores of Baranoff island.

All of the older boys and girls of the school have had one or more weeks in camp this summer. These outing seem to be the best of tonics for them.

In the absence of Miss Esther Gibson, Miss Francis Willard, a graduate of the school, has had charge of the hospital in the nursing department. Her work has been painstaking and efficient, and her gentleness to patients has endeared her to all who have known her ministrations.

Bath rooms for each ward, a new steel range with circulating coil and a splendid skylight in the operating room are the improvements in the hospital during the past few months. The added light to the operating room has been needed for a long time and is a great boon both to surgeon and patient. The much needed additions have been made possible only by the generosity of friends in the East.

The walls and rafters of the "social hall" for the cottage settlement are in place and it is hoped the building will be complete before winter. The hall is to furnish a meeting place for the young men and women of the cottage settlement and to develop the social side of their lives. About \$300 is needed to furnish the building and provide stoves, etc.

B. K. WILBUR.

Indian Education.

BY S. KENDALL PAUL.

The problem of civilizing and Christianizing the Indian is ever with us, and the recent demands of other great interests of the government and people have not allowed us to neglect for a single moment the effort and energy so much needed in carrying on this noble work.

This work is truly a great and important one, for the Indian must be

able to understand the language and general methods employed by the people amongst whom he is to live, before he can successfully cope with the world, and be a part of our body politic.

The question as to what method is to be employed in obtaining this end is what now confronts the friend of the Indian. Is the method of keeping him penned up on a reservation, separated from all that is uplifting and helpful, there to be taught simply from books, a successful method?

A close observer will undoubtedly say, it is not productive of the best results, because the young pupil thus educated immediately returns to his reservation friends and, instead of helping them he almost invariably proves himself to be more worthless because of his little book knowledge than he was in his former state. He loaf about the little stores, running errands here and there for a drink of liquor or for a few cents, depending entirely upon his aged parents to support him. Truly, these are not good results.

What the young Indian needs is the elevating atmosphere of a civilized community. He must get out and push for himself as do the sons of the white man. He must learn to bear the hard knocks of the world by experiencing them, and he must be a *man* in the true meaning of the word. Depending upon others for his sustenance makes him a weakling.

The Indian is as capable and bright as the average white boy, and all he wants is an opportunity of proving his true worth. Put him in public schools with white children; let him grow up among them and learn their ways, and he will be a benefit to his country and an honor to his race; but keep him on a reservation, feeding and clothing him and protecting him from outside knocks, and he will always remain the weak and dependent man he is today.

S. K. PAUL.

An Instance of Self Deception.

The writer once was endeavoring to bring about a certain reform in municipal government in a town in which he was formerly living. He tried to get a certain party who also had considerable influence interested in the work. That person professed to have great interest in the work, but doubted the wisdom of the proposed plan. He was then asked to suggest some other plan, but he had none, and would find fault with every plan proposed. The conclusion was that he not only cared nothing for the proposed reform, but was opposed entirely to the idea.

There are men that occupy the same position concerning religion. They profess to believe in God; but they are opposed to all known methods of doing his work. They dislike churches, they think that they find flaws in all good people, ministers are to them specially disagreeable, and yet they profess to believe in God, and to be in sympathy with all good works.

Why do men deceive themselves?

The Indian's Idea of the Future Life.

The blankets given away at a Potlach feast, and the blankets torn up, also the food burned, eaten and given away at a Potlach feast, feed and cloth the dead during eternity.

Those who are rich in this life will be rich in the next world, for a larger Potlach feast can be given with the money that they leave behind.

Those who are killed in battle become the Northern Lights, playing in the abode of happiness.

Those who are killed for a witch, become a dog or a cat.

Those who have no feast given for them go hungry and naked through eternity.

Those who are not at death cremated will be cold during eternity.

Why You Should Support the Northern Lights.

It aims to give you a clear and accurate idea of the religious life of Alaska.

It aims to give to the people of Alaska a local religious paper which shall do for them what the larger religious papers are doing for the people of the East.

It aims to be interesting and fully worth the price of subscription.

See the club rates on first page.

Useless.

A cucumber need not be inactive. A serpent is more of a cumberer of the ground than a snail.

A man who is useless in the kingdom of God may console himself by thinking that at any rate he does no harm; but every dead weight holds back the wheels.

Many a useless man thinks himself exceedingly useful. The question is whether we are doing what Christ has a use for.

Never think yourself untalented if you know how to obey.

Daily Companion.

Send

50 Cents, and receive by return mail, postage paid, one box of Alaska Garnets.

Send

50 Cents, and receive by return mail, one $10\frac{1}{2} \times 8\frac{1}{2}$ Photo of the celebrated Alaska Totem Pole. Six for \$2.50. Smaller size 35 cents, or three (3) for \$1.00. Still a smaller size 15 cents, or seven (7) for \$1.00.

Address all orders to

T. G. WILSON,
P. O. Box 160, Wrangell, Alaska.

"Just Like My Heavenly Father."

In the biography of George Muller by A. T. Pierson, the following illustration is given of God's faithfulness in answer to prayer in connection with the orphan work:

On one occasion, when there were no funds in hand to provide breakfast for the orphans, a gentleman had occasion to go to his office in Bristol early that morning before breakfast and on the way the thought occurred to him: "I will go to Mr. Muller's orphan house and make them a donation." Accordingly he turned and walked about a quarter of a mile toward the orphanage, when he stopped, saying to himself, "How foolish of me to be neglecting the business I came out to attend to! I can give money to the orphans another time!"

He turned around and started back toward his office, but soon felt that he must return. He said to himself, "The orphans may be needing the money now. I may be leaving them in want when God has sent me to help them." So strong was the impression that he again turned around and walked back till he reached the orphanages, and handed in the money which provided them with breakfast.

In relating this incident to a large gathering, Mr. Muller's comment was, "Just like my gracious heavenly Father!" and then proceeded to urge his hearers to trust and prove what a faithful covenant-keeping God He is to those who put their trust in him.

Not Power, But Purpose.

"There lives not a man on earth outside of a lunatic asylum," says Sir Edward Bulwer-Lytton, "who has not in him the power to do good. Have you ever entered a cottage, ever travelled in a coach, ever talked with a

peasant in the field, or loitered with a mechanic at a loom, and not found that each of those men had a talent you had not? The most useless creature that ever yawned at a club, or counted vermin on his rags under the suns of Calabria, has no excuse for want of intellect. What men want is not talent, it is purpose; in other words, not the power to achieve but the will to labor."

"What You Are."

A little boy was on the scales, and, being very anxious to outweigh his playmate, he puffed out his cheeks, and swelled up like a little frog. But the playmate was the wiser boy. "Oho!" he cried in scorn, "that doesn't do any good; you can only weigh what you are!" How true that is of us bigger children, who try to impress ourselves upon our neighbors and friends, and even upon ourselves, and, yes—sometimes upon God Almighty, by the virtues we would like to have! It doesn't do any good. You may impose upon your neighbor's judgement, and get him to say you are a fine fellow—noble, generous, brave, faithful, loving; but if it is not deeply true, if you are not generous, brave and loving, these fancied qualities are not moving him to be generous, brave and loving. "You can only weigh what you are."—*The Wellsprings*.

James R. Ewing BOOKSELLER

Portland = Oregon

Inquiries answered and prices quoted on any Book published.

The Northern Light

PUBLISHED BI-MONTHLY. DEVOTED TO RELIGIOUS WORK IN ALASKA.

Subscription, per year 25 cents. In Clubs of 10 to one address, \$1.00 In clubs of 40 to one address, \$2.50

H. P. CORSER, EDITOR.

EIGHTH YEAR.

FORT WRANGEL, DECEMBER, 1900.

NO. 2

TABLE OF CONTENTS.

	PAGE.
The Christmas Carol	1
The Legend of Kosh-ta-ka	2
Alaska News Items	5
The Juneau Letter	6
The Indian as a Student	7
Hoonah Letter	7
Saxman Items	8
Advertisement of T. G. Wilson . .	8
Advertisement of James R. Ewing .	8

The Christmas Carol.

It was the day before Xmas. An Alaska Indian was seen rowing a small canoe up one of the numerous straits in the Alaska Archipelago. In the back end of the canoe was an aged man lying on a roll of blankets. He asked of the younger man who was rowing, "Will we reach home tonight?" "Yes," was the reply, "the wind will soon become fair, and then I will quickly get you home." The wind soon changed, a sail was put up, and the little party arrived at their destination before dark. The young man brought the canoe up in front of an ideal old fashioned klinget house. Some of the friends, standing near, helped to lift the old man out of the canoe and carry him into the house. It was evident the old man was very old fashioned. He had not admitted into his home such modern improve-

ments as even a stove. The house had but one room. A raised platform was all around the room. In the center a fire was built, and the smoke escaped through a hole in the roof.

By the fire on a mattress the old man was laid. As the evening came on, it began to snow and this caused the fire to smoulder rather than burn brightly. The old man murmured, "Gun-ta-yek is against me. He will not let the fire burn. How cold it is." One of the old women sitting by, stirred up the fire and put on more wood. "Hark, what is that?" he said, "Did you hear it call?" He raised himself partly up and looked intently at the hole in the roof where the smoke escaped. He then whispered "I am ready." Then he looked around at the people and said, "The Raven, cunning, has called me and I must get ready."

The spectators sat on the other side of the fire from where he was, and as he said those words his face seemed to assume a ghastly color. Some of the older people fell on their knees and began to pray. Many of the older Christian Indians believe in the story of the "Raven" as firmly as they ever did, but their attitude toward it is changed. They occupy about the same position as the Christians did in Milton's time. They looked upon the heathen Gods as real beings, but they called them not Gods but devils and demons. So the older Christian Indians regard the "Raven." He is to them the universal deceiver. The old people therefore prayed very fervent-

ly, believing that a demon was about to take the soul of their friend away. Just then the words of the grand old song "My Soul Doth Magnify the Lord" burst upon their ears. Sweetly did the singers outside sing the words of that grand old anthem. As the singing progressed, the features of the old man relaxed and he said earnestly to one of the old women who was praying, "Tell us about that song." As the story of the birth of Jesus was told, and as the old man heard of the love of Jesus for men, his countenance assumed a brighter hue. "What," says he, "does your God love me?" The old people then told him of the great love of God. They told how he was a friend to the poor, and how he died for men. A smile then came over the face of the man. He raised his head toward the opening in the roof and said, "No, I will not go with you then, Raven cunning. The Christian's God shall be my God.

The Legend of Kosh-ta-ka.

PART I.

THE FISHING PARTY.

In ancient times, before the flood, there was
A village Kluc-an-ta. This stood upon
An island long and narrow which
is by
The sea. The town looks out upon a
bay,
So smoothe that boys in their canoe
can row
In perfect safty. Winds in anger
wild
Ne'er lashed the waters so that waves
run high
The salmon red had run the streams.
The racks
Where fish are dried were full. The
salmon white
Had just begun to come. There was
hard by
This village Kluc-na-ta, a stream
chuck full
Of salmon white. This fish the boys

would catch
And dry to feed their dogs, and so it
was
That e'er so long ago, a crowd of boys
Pulled down a long canoe, and in they
jumped
And rowed away. The maidens stood
upon
The shore, and waved adieu. The
fathers said,
"Get plenty fish for all our dogs, for
well
You know the winter's long." The
women cried
"Beware the Kosh-ta-ka." The boys
replied
"We'll catch the fish," and then they
laughed to think
Of woman's fears. On merrily they
went
At last they reached their fishing
place, and there
They built a fire. Then strange to
tell a frog
Sprang up, as if it came from out the
ground,
A portent wonderful. Just then the
boys
Caught up the frog and threw it into
the fire,
The boys then filled their boat so that
when they
Jumped in, the long canoe sank down
almost
Until it reached the waters edge, and so
They went on toward their homes.
But, O, alas,
To tell, just as they passed the rocks
near where
The Kosh-ta-ka do live, a sudden
wind
O'er turned their boat. The boys with
manly strength
Did try to reach the shore, but who
can stand
The force of spirits power. Let those
whose might
Is like the East winds' power fight.
They strove
In vain. The boys cried "Help," in
sore distress
Just then, To-si-la-gut, half man,
half ghost,

Was walking on the beach. In early times
 He had been rescued by the Kosh-ta-ka
 When drowning. He, because he was so smart,
 Had been selected as their leader.
 What He said was law to them. The cry the boys
 Sent up aroused his pity. So he cried "Aho, ye Kosh-ta-ka, now follow me." Into the deep they plunged, and brought the boys Ashore to live for e'er with him.

PART II.

THE INTERVIEW WITH THE WIZARD PROPHET.

The days passed by. The mothers went each morn To stand upon a rock, that's like a tower To watch for those who ne'er would come again. As suns returned and went, their hopes were changed To fears. Dark care then showed its monstrous face. They sought the help of Doc-sta-et, the wise, The one with curly hair. In agony, They cried, "Oh Doc-sta-et, our boys, our boys, Oh tell us true, when will they come to us Again." The wizard-prophet solemn looked And said, "I know not where they are, but if The spirits in the sky above, or in The earth beneath, or those that walk the earth Can tell, then you shall know the mystery." The prophet fasted then for three whole days, And when the fast was ended, he became As one who sees as mortals do not see. He asked the spirits of the sky to tell Of those for whom the mothers weep. They gave

To him no answer. Next he asked of those Who live within the earth. No answer came. He summoned then the spirits of the earth. The frightened mothers stood in speechless awe, The color left his face. He stood as if Cold death had struck him with its icy hand. At last he spoke, "Ye mothers all," said he, "My spirit sad has just returned to me Alas, alas, I've tracked the long canoe To where the evil Kosh-ta-ka do live. And when I came there, I became a mouse And peeped in where those evil spirits live, And lo, behold, there all the boys did stand.

PART III.

THE BURNING OF THE HOME OF THE KOSH-TA-KA.

The word was passed from mouth to mouth. From lip To lip it went. The face of each who told The tale was like the mighty ocean lashed With tempest, storm and wind. The chieftain spoke. "Ye men of Kluc-na-tu, arise, arise. Shall spirits longer slay your fairest sons ? Go out and gather pitch. Fill each canoe With it and hither come. We'll burn with pitch The rocks in which the Kosh-ta-ka do live." Like bees that seek the honey, all the men Of Kluc-na-tu did work to get the pitch. When this was done the chieftain lead the way, To where the Kosh-ta-ku did live, and then They quickly covered all the rocks with pitch.

THE NORTHERN LIGHT.

Then fire was set. The heat was most intense.

It was as if the earth had opened up
And then did vomit out its fiery mass.
The boys were burned. The prince,
To-si-la-gut,

And many others of the Kosh-ta-ka
Escaped. But this the eyes of mortals
did

Not see. The men of Kluc-na-tu went
home

"Ne'er more would evil spirits trouble
them"

They thought, but who can fathom
all the debths ?

PART IV.

THE CAPTURE OF THE PRINCE OF THE
KOSH-TA-KA.

Not many days from this, a party
went

A hunting deer. From their canoe,
they saw

What seemed to be a large white gull.
But when

They nearer came, they saw, to their
surprise,

It was the prince of all the Kosh-ta-ka.
They hurried to his side, and captured
him

And brought him to the home of
Doc sta-et,

The wizard-prophet wise. The com-
rade of

The prince made good his flight.
Great fear took hold

Of all the Kosh-ta-ku. Their prince
was gone.

PART V.

THE RESCUE OF THE PRINCE.

To-si-la-gut then went through out
the world

And summoned all the Kosh-ta-ka to
come

And save their prince, and so it came
to pass

A heavy fog did come from out the
West

The wizard-prophet wise was much
alarmed,

And horrid fear transfixed the chief
and all his men

Then strange, uncanny music filled

the air.

We ride upon the cloud
We knit a mystic shroud.
Beware ye mortals all
Don't be a spirit's thrall.

Come up ye gentle sleep
Into their eyelids creep,
Ye wizard-prophet wise
See this with open eyes.

Your prisoner we take
Your home he must forsake
We come to get our king
It is for this we sing.

The men of Kluc-na-ta could not
oppose,

Deep sleep had tightly chained their
hands and feet.

Yet they with spiritual eyes could see
The coming and the going of the chief
To-si-la-gut and all the Kosh-ta-ka.
The wizard-prophet tried his strong-
est spells,

But no avail. Into his home they
went,

And there they found their prince so
spotless white,
With them he went, and as they left
their chief

To-si-la-gut exclaimed, "We come
again

Thou wizard-prophet wise, for thee
and all

Thy nephews four." The fog then
lifted and

The sun began to shine, and all was
peace.

PART VI.

THE REVENGE OF THE KOSH-TA-KA.

Not many days from this, the nephews
four

In their canoe went out to hunt the
bear,

And as they went strange voices met
their ears

At last as one was seperated from
The rest, he heard the cry prepare for
death.

Go tell your uncle that his end is near.
And as he told this tale, when he had
reached

The boat he died. When part way to
their home
Another brother died. When near
their home
A third gave up the ghost, and when
the fourth
Had told his tale to the wizard prophet
wise,
He likewise died, and then the an-
cient seer,
Fell down to breathe no more, and so
it was
The evil Kosh-to-ka avenged them-
selves.

Alaska News Items.

At Houcan until lately, they have had a branch of the "Church Army." Under the influence of Mr. Montgomery, this organization has been changed into a Christian Endeavor Society. Mr. Montgomery has opened some rooms in the abandoned "home" as game and general recreation rooms for the young people.

The Klanack work still continues to prosper. The pastor of the Fort Wrangell church visited the place during the first week in October. He found the work in a truly prosperous condition. Some reports had come to him of a certain falling away among a large number, due to the peculiar temptations to which an Indian is subject on the pay day at the close of the fishing season. At the time of his visit, nearly all the back sliders had been brought back. A lantern was taken along and the people had the privilege of studying pictorially for two evenings the life of Christ. The pictures that made the most profound impression were Nancy Prestin's "Cast the Unprofitable Servant into Outer Darkness," Muncascy's "Christ before Pilate" and "Christ on the Cross." We are informed that the people have already pledged themselves to pay three hundred dollars toward the erection of a church.

Mr. Bensen is at present in Skagway. Some said that as soon as he

left the work would stop, but it has not.

There was a young man who had formerly attended our Sitka school at work in Klanack. The Indians call him "Bob Lee." We are told that he first attended the Salvation Army services there, to be amused, he remained to pray and is now, as the Indians speak of him, their preacher.

The people very much need a teacher who can do for them what Mrs. McFarland did for Fort Wrangell, or what Mr. Duncan is doing and has done for Metlakatla.

Mr. Bannerman will leave the white church at Juneau and will take charge of Haines Mission. In making this change Mr. Bannerman undertakes an especially difficult field. Mr. Condit will return and take charge of the white church at Juneau.

Mr. McClellan has received a call to the Fourth Presbyterian Church at Portland. The NORTHERN LIGHT hopes that he will not accept, for the Alaska mission work can not afford to lose him.

The other day while some repair work was being done on the roof of the Fort Wrangell church, one of our Indians said that the shingles were made by Moses and Aaron. This called to our minds the names of two men who have been prominent in Fort Wrangle Christian work, and who now have gone to their rewards.

When Mrs. McFarland first came here, Moses came to her and said, "Teach me to read quick, so that I can teach my people." Moses was afterwards killed in what is known as the "Hutch-i-nu War." About twelve years ago some of the Hutch-i-nu Indians came down to Wrangell for work. While in Wrangell they made the native whiskey, Hutch-i-nu. This so aroused the wrath of Moses that he organized a crusade similar to what the woman's causade was in some of our states. Moses took the law into his own hands and began to destroy all the materials that were

being used by the visiting Indians in making the Hutch-i-nu. This, of course, aroused the wrath of the Hutch-i-nus, and in the trouble that followed, Moses was killed.

The one to whom Moses was as a father, William Lewis, is at present interpreter in our Wrangel church. Mr. Lewis is at present a member of the Fort Wrangel school board, and it is earnestly hoped that if Gov. Brady's suggestion is followed for the Indians to send a delegation to Washington to represent the interest of the Alaska Indians, that Mr. Lewis will be chosen as one of the delegates.

Aaron's quick temper caused him to live a checkered life. He even went so far as to commit a crime that sent him to San Quinten prison. But in spite of all, his heart was right. The last time he came back he burned his old dancing regalia and said, "There go the old ways forever," and they did.

In his last years he did much good as an evangelist. The history of these two men is in many ways typical of that of the Alaska Christian Indians.

We print in this issue the legend of the Kosh-ta-ka. These stories that are printed in the NORTHERN LIGHT from time to time, illustrate in a most vivid way how the Indian thinks. The missionary who expects to accomplish any permanent work should learn them, for in knowing them he learns to look at the world from the standpoint of an Indian. The facts in the legend were given to us by Mr. Cutter (not Arter as printed in our last issue) who wrote the story of "Ductull the Strong."

We are sorry to announce the death by drowning of Mrs. Taylor and Miss Baker at Houcan. Mrs. Taylor has been engaged in Alaska mission work for over ten years. She will be greatly missed. Miss Baker was one of the girls first to be educated in the Houcan home. She was taken east and graduated last year at Park College, and had returned to assist Mr. Montgomery as interpreter at Houcan.

She had given great promise for usefulness.

A grand work has been going on lately at Saxman, largely through Salvation Army efforts. Nearly the whole town has changed.

The great Chilcat potlach is over. We are told that most of the Indians in the North attended. The time is near when the church should require absolutely of its members to give up this custom. We must not allow our Indian Christians to feel that they can be half heathen and half Christian.

Juneau Letter.

At our regular quarterly Communion, which took place Nov. 25th, ten were received into church fellowship and seven infants were baptized. The church attendance is very good and the work in general very encouraging.

The natives have taken a forward step by building a commodious board sidewalk the full length of their village and in planting electric lights along it and by installing them in their houses.

Last week there was some feasting but on a small scale. The feast and the dance are not so universally esteemed as they once were. Not a few have renounced them altogether and discontinued them. By degrees they are falling into disrepute and will no doubt, in time, like other old-time customs, fall into oblivion. Other customs which were once held to as tenaciously as these have disappeared and why not these? The same gospel which was fruitful in the past reforms is still at work, and will no doubt, if faithfully preached and kindly recommended, be the means of supplanting the feast and the dance. "Not by might but by my spirit, saith the Lord," in this as well as other reforms.

Six of our church members joined the Church Triumphant this past

quarter. They all died in the glorious hope of a blessed resurrection.

Very truly yours,
L. F. JONES.

The Indian as a Student.

Editor NORTHERN LIGHT: Your letter asking for something on "The Indian as a student, capabilities and difficulties in teaching him" received: I am now teaching my eighth year in the Sitka Industrial School. Although my pupils attend only one-half day daily, I find them as earnest, enthusiastic scholars as I ever had any place. I have from the Second Reader grade to the Grammer grade. They love almost any subject that is made interesting for them. From nature studies, bringing in the flower, shell, crab and many interestings specimens and at most unexpected times. To hard study they are enterprizing and aggressive. I have never seen pupils enjoy hearing the news of the world as they enjoy it. After each steamer has made us a visit we have a talk. Using our wall maps we travel from country to country and a wave of sympathy or disapproval follows in the train.

They take a marked interest in arithmetic for two reasons: They can grasp abstract numbers when their English is too limited and imperfect to enjoy reading. Then they think arithmetic is the essential part of an education.

Language is their most difficult study. Their silence is often taken for stupidity when interrogated. If they do not know how to express themselves they will keep silent, and appear ignorant, rather than run the risk of a blunder and being laughed at. That would give them "great shame." I notice the struggle for expression in our monthly written reviews, as an example: One question was, "What is frost?" A boy eleven years old said: "When it is a warm evening and the next morning

is cold, the warm air going against the cold thing, then it gets to a little drops of water and the cold air freezes it. The answer to "What is a mixed number?" was given, "A whole number is written togather are called mixed numbers as three and one-half."

Now these answers are from boys in the third reader. But I have more advanced pupils that write a very good review. Will compare with any of our Eastern schools.

I think one of our greatest difficulties is our boys and girls do not remain long enough in the school. Do not follow up and build upon the start they had acquired and consequently soon relapse into ignorance. Although this is being gradually overcome. Several of our pupils were prepared to enter the junior year when they went from us and now many of our young children have forgotten their native language and will be good English scholars. Will be ready for citizenship and be good, loyal citizens of a good democratic government. Very truly,

MRS. HEIZER.

Noonah Letter.

HOONAH, ALA., Nov. 13, 1900.

Dear Editor: The mission workers in Alaska, wishing to "weep with them that weep," will desire to hear the sad news which came to us Saturday evening, the 10th. It told us that Edna McFarland had gone to her reward just three weeks before. We were loth indeed to break the news to her mother. But the prayers of friends were answered, and after the first shock of grief had passed we were amazed to see with what calm submission the mother, now bereft of husband and children, bowed to the Father's will. The exhortation given in the H. M. Prayer Calendar for Nov. 10, has been obeyed, for in only a few moments she had found refuge in the promises.

Edna McFarland was the daughter

THE NORTHERN LIGHT.

of Rev. J. W. McFarland, deceased 1893, and of Maggie Dunbar McFarland. She was born in Juneau, April 15, 1886, the first child there born of Anglo-Saxon parentage. She lived at Hoonah till 1896 where her father was the missionary under the H. M. Board of our Church. In 1891 she was received to the Lord's Table on her own request. In 1897 she entered Mills College in Alameda County, Cal., where she became a general favorite, loved by all. While there she was taken with acute inflammation of the bowels and after only a few days' illness she went home Oct. 20, 1900. The silent clay recently so fair when enlivened by a beautiful spirit, was embalmed and tenderly laid away in a vault in Oakland Cemetery until word could be gotten to the mother so far away.

In December, 1890, Mr. and Mrs. McFarland laid in our Island Cemetery the body of their little Harry, three years old. Three years later the father was laid to rest by his boy. Now the mother is left alone with her nearest relative a thousand miles away. We can guess how intently she will now listen in this lonely spot and hear the invitation to come home and join those whom she loves. "O grave where is thy victory."

WM. M. CARLE.

Send

50 Cents, and receive by return mail, postage paid, one box of Alaska Garnets.

Send

50 Cents, and receive by return mail, one $10\frac{1}{2} \times 8\frac{1}{2}$ Photo of the celebrated Alask Totem Pole. Six for \$2.50. Smaller size 35 cents, or three (3) for \$1.00. Still a smaller size 15 cents, or seven (7) for \$1.00.

Address all orders to

T. G. WILSON,
P. O. Box 160, Wrangel, Alaska.

Saxman Items.

SAXMAN, ALASKA. Dec. 4, 1900.

Our people have nearly all returned. They are very much interested in the Salvation Army doctrine; it has had a wonderful influence over them for good. Since they have embraced this faith, a little over a year ago, scarcely one of them has been known to become intoxicated. They are very faithful in holding their numerous meetings.

Yesterday we had an attendance of 94 at Sunday School. Many of the children commit to memory the "golden text" every Sunday. As a rule they show more reverence for spiritual things than do the "Whites". They are always prompt in attending any religious meetings.

A sawmill has been built one-half mile North of Saxman, where quite a town is already started by the Tsimpsons, called North Saxman, which adds many pupils to our already large school.

Several new houses are being built. It is reported that all the Tongas tribe are coming here to live, also some of the Tsimpsons.

Visited Dr. Thwings family at Seattle last month and found him and wife as busy as ever visiting and looking after the poor in spirit and poor in purse.

This place with all its defects is very pretty and is delightfully secluded without being remote from the conveniences of the world.

As the New Year travels on toward its old age may it bring success to this little Journal and its mission, is the wish of

MRS. J. W. YOUNG.

James R. Ewing

BOOKSELLER

Portland = Oregon

Inquiries answered and prices quoted on any Book published.

The Northern Light

PUBLISHED BI-MONTHLY. DEVOTED TO RELIGIOUS WORK IN ALASKA.

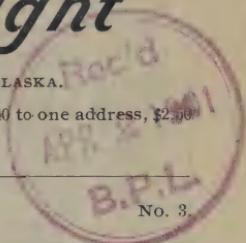
Subscription, per year 25 cents. In Clubs of 10 to one address, \$1.00 In clubs of 40 to one address, \$2.00

REV. H. P. CORSER, EDITOR.

EIGHTH YEAR.

FORT WRANGEL, MARCH, 1901.

No. 3



Salvation Army at Klanack.

THE above picture shows only a fraction of the numbers of the army. Most of those of the group were, a year ago, not only not Christians, but were on the border of criminal land. The work was begun, and is carried on by those who have received their entire education at the Sitka school.

See Page 5.

Table of Contents.

	Page.
Creeting.....	2
The Story of Gunnook.....	2
Gov. Brady & Citizenship for Indian.....	3
Old Customs in Alaska.....	3
Skagway Letter.....	4

Extract From a Model Letter.....	5
Salvation Army Methods.....	5
The One Talent Man.....	5
What Other People Say.....	6
Indian Education Along National Lines.....	7
Those Excuses.....	7
Eagle City Letter.....	8
The Northern Light an Advertising Medium.....	8
Adv. T. G. Wilson.....	8
Adv. James R. Ewing.....	8

HAS your subscription expired? Examine the date upon your wrapper. The paper is sent to subscribers until ordered discontinued.

Greeting.

The Northern Light in its first issue of the new century sends greeting to all its readers, and wishes them a happy new year century. It thanks its patrons for their former patronage, and promises a greater effort than ever to make the paper interesting and profitable. Its motto will be the "Best interests of Alaska." It will strive to do everything in its power to help its material, moral and spiritual interests. It has on its banner, "Alaska, the white man as well as the Indian for Christ."

THE STORY OF GUNNOOK.

An old old woman, lived many years ago. Her name was Gunnook. Her home was under the mountain; she lived under the ground. She had a big house, and she made a large ditch which led to her house. The people called her big lips, because she had very large lips; in the night her lips shine like silver, and she wore what they call a canoe on her lips, made out of bone, which was very big and wide.

This old woman seldom went out in the day time. She would go out at night, and who ever saw Gunnook in the day time would become very rich: but before day break they would have to go and take a bath in fresh water, they would have to sit under a fall and let the water run over them. She never came to town to get anything to eat, but would go in the woods, pick berries, kill birds and other things to eat.

One evening this old woman was out taking a walk, and she passed a house where a little child was put out of the house because she was crying, and the mother of the child would not make the child stop crying. So the mother sent the child out of the house, and this old woman passed by and asked the child what she was doing out here in the dark. The child told

the old woman that they put her out of the house. So the old woman took the child up, put the child on her lips and carried the child with her to her home.

As they were going they passed a big house where there were a lot of people having a feast, and as she passed the house she heard a big noise, so she peeped through a crack that was in the house she saw them dancing, with big earings in their ears made out of yarn and blue shells. In those days they wore such things. The old woman wanted to wear some, so she said to this child: "Grandchild, how do they make holes in the ears?" The child did not answer the old woman for ten or twenty minutes; then the child said: "Grandma; they get a stick—so long—make it round, sharpen the point and make the top bigger; that is the way they make holes in the ears. Then, after they make the holes, they work the yarn and blue shells in it; they sew this blue shell on the yarn and then put it on."

So the old woman got a piece of wood, whittled down and made it smaller, sharpened the point and made it bigger at one end. Then she said: "Grandchild, is this all right?" The child said, "No, grandma, not yet. Make it still smaller, and put more of a point,"

So the old woman did as the child bid her. The old woman whittled it still smaller, then said, "Grand-child, is this all right?" And the child said "yes, grandma." Now, have you got something I can pound with? So the old woman got a stone. In those days they never knew what a hammer or an axe was; they used a stone instead. Then the child said to the old woman, "You lay your head down on the floor now, and I will make the holes in your ears for you." The old woman laid down, and the child began to make holes in her grandma's ears. As she was making the holes it hurt the old woman, but the child kept on.

She said, "Oh, oh, grand-child, that hurts!" "Never mind," the grandchild said. "Grandma, just let me pound a little more; you will have a pretty pair of earrings; you will have what you wanted. And every time the child made a hole the old woman would say, "Oh, oh, grand-chlld, that hurts!" Then the child said, "Grandma, I am nearly through." And the child pounded her ears to the floor, so that she could not move. The child became frightened, ran out of the door, fled down the ditch, and came to town. She ran home and told her mother all about it. The parents of the child had been looking day after day for her, but they could not find her. They could hear the child crying every evening by the mountain; the folks would go there, but they could not find her until she came home.

The old woman, when the child fastened her ear to the floor, pulled and pulled, but she could not get up. At last she took her hands and worked until she could get her ears loose; and maybe she pulled her ears off for all we know. But they never let a child go out in the night after that.

LIZZIE LYNCH,
A Student in our Public School.
END.

GOV. BRADY AND CITIZENSHIP FOR THE INDIAN.

Gov. Brady has suggested to the Indian that he prepare himself for citizenship, and petition congress for the rights of a citizen. At this, some of the people of Alaska seem to have taken great alarm. If the Indian wishes to sail a boat of over five tons, is there any reason why he should not be allowed to do so. If he discovers a mine, should he not be allowed to locate it, and hold it in his own name. If he sells a piece of land that he and his ancestors have lived upon since the memory of man, runs not to the contrary, should he not be able to give a perfect title? Should he not have all the rights of a citizen in a business way? If a saloon is es-

tablished next door to him, should he not have a right to say whether it should remain there or not?

It is a very ancient superstition which says, that the man who does not wear the same color of skin as I do, shall not have the same rights as I, simply because of the color. Gov. Brady is right. The Indians should have the rights of citizens.

OLD CUSTOMS IN ALASKA.

The question is sometimes asked, to what extent have the old customs among the natives been done away with in Alaska. As has always been said in these columns, there is a strong tendency for our natives to try to go the old way and the new way at the same time. This has been the experience of every people which has made a change in its faith. Gradually and surely the old is giving way to the new. In Fort Wrangel, last year, there was only one Indian dance, and during the past winter, when ordinarily there would have been seven or eight, there were none. The feasts, which formerly were for the dead, have lost almost, except with a certain few, their old time significance. They are now simply dinners given in honor of the departed. Of the seven feasts that were held, only three were even a little old-fashioned, as the Indians speak of them. One of these a white lady attended, and she expected to see scenes that were strange and sights that were uncanny. Lo and behold, she said, as I entered, I saw them all sitting around a table like white people, and Shakes (chief) was praying. At that feast, Shakes was called upon to stand in the old way, which if he had done, he would have received a number of blankets as pay. He refused, and gave as a reason that he was a Christian. The old is passing away as far as the natives are concerned.

THE NORTHERN LIGHT,

SKAGWAY LETTER.

Skagway, Alaska,
To the Ed. of the Northern Light:

Vacations are not, as a rule, the lot of the missionary in Alaska. The work demands one's constant attention and there are no brothers foot-loose to step in and relieve him. However, in the early part of September, after having been in our field at Skagway for over fifteen months, the writer enjoyed an outing of three days, viewing some of the grandest scenery God has ever made upon our earth. The route lay over the historic Chilcoot Trail from Dyea to the Chilcoot Summit. As many will know Skagway was built at the expense and to the depopulation of Dyea, once a promising city of several thousand inhabitants. Now it has some sixty people who protect the "Deserted Village," and still cling to blasted and ruined hopes. Some may have invested all they had in the world.

The distance from Skagway to Dyea is covered by water, in a little launch. Here the waste of money and effort is impressive and really appalling. Here are homes deserted and valueless. We secured a team, the only one to be had, and set out, a party of ten with our guide, for the summit. As far as Canyon City there is a comparatively broad and open valley, especially so for this part of Alaska, of course by the usual high mountains. These nine miles are traversable by wagon. We stop for an occasional picture; make a halt at Canyon City, where we prepare and eat our supper, then we proceed to "mush" over the trail for six miles to Sheep Camp.

This is veritably a wonderland of desolation; A place where it is estimated there were once 15,000 people, now not a soul to break the stillness. Houses that once rented for fabulous sums, now free for the occupying. Under the cover of darkness we inel ess streets. We find a house with stoves and dry ourselves

by the fire after our walk in the rain. Another supper is served by the chef and our guide shows us to a large bunk house where there are beds already made up. That was a strange night—would the spirits of the departed return to visit their former haunts? In the morning we wake to see about us a city of empty houses with wide open doors—a rather novel sort of hospitality—and over some of them are still the saloon and restaurant signs.

With a beautiful day before us we start for the summit, a distance only 3 miles but the most difficult miles of the whole trip, terminating in a steep ascent that tests our climbing powers. What must it have been with heavy packs on the back? Here one is reminded of the Christian's striving for the goal and Paul's exhortation to "lay aside every weight," for as we grew more eager and the air became warmer with the rising sun, we dropped one thing after another as we went, coats wraps and superfluous luggage, that we might reach the summit unhindered.

It was one of God's most beautiful days, with that clearness of atmosphere which is not only seen but felt. That was the opportunity of a lifetime for taking pictures, and many splendid views were secured.

Looking south from the summit was the Chilcoot valley stretched at our feet, hemmed in by rugged irregular mountains with boulders and glaciers on all sides. Here is an extravagance of scenery. Looking north one sees Crater Lake, beautiful in in solitude, with mountainous shores and islands dotting its surface. It should be borne in mind that these scenes are above timber line by probably 2000 feet.

The same evening saw the party safely back in Dyea, having made a trip which the writer at least will never forget. N. B. HARRISON.

The above was written for our December number but arrived too late for that issue.

AN EXTRACT OF A MODEL LETTER

From W. J. McConnell, Indian Inspector, to Capt. Jim, an Indian Chief.

(*From the Chemavi American.*)

ROSS FORK, IDAHO.

You have always been true to the whites, but the Indians have many foolish superstitions, for which they are not to blame, because they have been handed down from father to son through the ages that have passed and gone. For instance, many Indians think when a warrior dies, they should kill his horses on his grave or bury them with him, they should bury his bows and arrows, his tomahawk and scalping knife, they should bury his beaded coat and moccasins. In fact, they should send enough with him that he be fully equipped when he arrives at the happy hunting grounds.

Now, dear Captain, you are old enough and have sense enough, if you would think about it, to know that this is absolutely foolishness. Do you think the Great Spirit would allow a good Indian to ride such miserable scrub horses as you people have on the Fort Hall reservation? He has, doubtless, bands of race horses, one of which will be given to every good Indian upon his arrival; instead of a bow and arrows, he will be equipped with the finest guns and his clothing will be silk and gilt with the finest colors. Everything that the Great Spirit has planned, for those who live up to his precepts here, will doubtless be on a much grander scale than anything we could send after those who are dead.

The above must be commended as a model letter. It has the plain matter of fact way of putting things which the Indian likes, and can understand. It will be specially useful to those of us who are working with the Indians in Alaska. It gives us a suggestion as to how to attack the superstition which is the foundation of their feast for the dead.—[EDITOR.]

Salvation Army Methods for Pioneer Missionary Work.

The accompanying cut gives you a glimpse of a Salvation Army group at Klawack.

The readers of this paper are already acquainted with what changes have come over Klawack during the past year. The work, though entirely unassisted, except by occasional visits from the pastor of the Wrangle church, and by one visit from Mr. Marsden, is proving itself to be wonderfully permanent. What does this phenomenon suggest? Does it not suggest the value of Salvation Army methods, for pioneer mission work?

Bishop Ridley, Church of England, has long recognized the value of it, and as a consequence, has organized what is known as the church army, which has done much valuable pioneer work. There are two methods of carrying on pioneer work. One is to attract attention by giving gifts, and the other is to do that which appeals to the imagination of the native. The former is expensive, and it pauperizes the native; the latter does no harm, and prepares the way for education and instruction. The experiences of the last year in Alaska have proved, that the Salvation Army methods are useful, and there is no reason why we Presbyterians should not employ them when they can be used to advantage.

THE ONE TALENT MAN.

In the parable of the talents is there any significance in the fact, that the poorest endowed received a talent. A talent, to a Jew in Christ's time, was an immense amount of money. The poorest endowed, therefore, was extremely rich, and so had immense responsibilities placed upon him.

Every Christian is richly endowed; and, therefore, is responsible if he shirks any one of his duties as a Christian.

What Other People Say.

We print the following taken from a pamphlet issued apparently for the purpose of booming one of our Alaska towns. The pamphlet advertises six stores and five saloons. The paragraphs that we give are found in an evidently well meaning article written about the "Natives." We number the paragraphs so that we can speak about them more briefly afterwards.

1. "There can be but little doubt, but for the ignorant and mistaken teachings of a certain class of fanatical educators who attempt to accomplish in a single generation that which all history tells us it takes ages to accomplish, the natives would be better off physically, and morally than they are now.

2. "There can be no more mistaken policy than to attempt to force a barbarous or semi-barbarous people to take learning from books.

3. "The motto should be to let the Indian alone."

The above paragraphs, to speak moderately, are interesting. Let us study each one in their order. Comments on paragraph number one. This paragraph has just enough truth in it to hurt a little. The "ignorant and fanatical" educators will acknowledge that some errors have been made. They make no pretensions to infallibility. The greatest blunder that they have made is, in not adequately measuring the terrible strength of the powers of evil in Alaska. Is an illustration sought for? A short time ago one of our Alaskan newspapers published the following advertisement: "Wanted dance house girls \$2 per night." As a further comment we would give what was said to us last fall by a man who has been a large employer of Indian labor during the past year. He had had two classes of Indians working for him. One class had been educated by the ignorant and fanatical educators and the other was not. He said that those who had been educated around the Sitka mission were his

best men. Further, an even superficial study of the Sitka school will convince the observer that those ignorant educators are not attempting to do in a generation what all history claims it takes generations to accomplish. They never have pretended to do this, but they have been criticised and maligned because they have not done this.

Comment upon paragraph number two. Is it not a good idea to attempt to induce and even compel a barbarous or semi-barbarous people to take learning from books? That is just what Charlemagne did to our Saxon ancestors. Is the Saxon race a failure?

If the writer had taken the trouble to investigate what significance the Indian dance has to the Indian, and what associations are connected with it, he no doubt would have left this paragraph out of his article. Further, the editor would notice that there is an ignorant and fanatical devotion to questionable amusements as well as an ignorant and fanatical opposition to all amusements. The latter trait does no harm. It may at times make those who have it a little disagreeable but that is all. The former trait, however, does harm, any amount of it, especially in the West.

Comment upon paragraph number three. Should the Indians be left alone? Take the broadest view of history possible. Read the story of every nation, from the misty past down to the present, and there is not a nation that has reformed itself. The incentive, invariably, has come from without. If the Indian is saved, it must be through missionary work. This is a matter of self preservation for the white man. Whenever the white man comes in contact with the Indian, if he is not a direct force for the uplifting of them, he is pulled down thereby, sometimes even to a point lower than the Indian occupies. The Indian must not be left alone, he must be helped.

INDIAN EDUCATION ALONG NATURAL LINES.

An article that lately appeared in the Outlook, has attracted considerable attention. The article advocated the education of the Indian along natural lines. The theme of the article was this: Teach the makers of blankets and rugs to become more perfect in their art, the basket makers how to utilize better their skill and the makers of pottery to become more skillful in their art.

The Chemari American claims that this would cause the Indian to remain an Indian. The question might be asked, "Unless the laws of heredity and the influence of the environment that the Indian must come under when he leaves school, what else can be expected?" Of course, the school has done good, but only in most extremely rare instances, is the graduate able to compete with the white man, at the white man's trade. The consequence is, that only in a very few instances does the Indian after he leaves school ever work at the trade which he learned at school.

The gulf between the Indian school and the home that the boy or girl must enter when he leaves the school is entirely too large a one. Think of making a boy a saddlemaker, when he is going to a country where no horses are used. Think of making a boy a shoemaker, when he will go to a place where a shoemaker could not possibly make a living, or a printer when his home will be in a village where there are no newspapers. Think of teaching a young man whose ancestors for generations back were hunters, to work at a trade which requires close application to minute details. Such a young man is naturally far sighted, and nothing except that which is gigantic in its proportions appeals to his imagination. Such a young man could not succeed in that trade, without the utmost painful effort, such an effort as only the hero would put forth. Yet

this is just what has been done to a greater or less extent all over our country. There is a need of educating the Indian along natural lines. There is a need of bringing the Indian school in closer contact with the home from which the pupil has gone. The apparent progress will not be so great, but the real progress will be much greater.

Those Excuses.

What is your personal relations to Christ? Are you saying to him, "Jesus, lead me, and I will follow?" If so, it is well. You have his promise that you are his, and that all things work together for good for you. Everlasting life in a place so beautiful, and so full of happiness, that the most exalted language breaks down in an attempt to describe it, is your inheritance.

But is your mouth filled with excuses, when you are called upon to work for Christ? Have you an excuse for most every demand that the work of Christ makes upon you? Do you make an excuse for not confessing him before men? Have you an excuse for not enlisting for service by becoming a member of the church in the town where you live? Have you an excuse for not striving to be a better man, or woman than you are? Have you an excuse for not doing personal work for Christ in your own home, or among your neighbors? Have you an excuse for not taking a class in Sunday School? Have you an excuse for neglecting Bible study or the prayer meetings and the regular church service? If so, what right have you to think for a minute that you are His. We have no record that excuses were ever accepted.

The only condition of salvation is to obey. Those who are His deciples must take up the cross and follow him. Those who are saved must come to Jesus. Others may point out the way, may open the door, but the individual must come if he is saved. No excuse is received.

THE NORTHERN LIGHT.

FROM EAGLE CITY.

Eagle, Alaska, Nov, 20, 1900.

Dear Bro. Corser:

Yours of the 30th of last May is yet before me asking for an answer, and now something must be said. It came in my absence at Nome last June—24th, thither I had gone to attend the meeting of the Yukon Presbytery and was by the quarantine detained so that I did not reach home until after ten weeks absence. This detention was a great hindrance to my building operations which I had in view on my return. The result was that our work was set back so far that the winter was upon us before the work was completed and with all I have been so busy that I either had no time to write, or when the day's work was done I was too weary to do so.

The building referred to was a reading room in connection with our work. We now have a very nice one and well equipped considering the difficulty of getting in the needful material for such. Yet our supply of books is counted good and the magazines are rather choice, and the whole outfit is inviting.

Our religious services are held in the reading room, which is admirably adapted to the purpose.

Of the many who went to Nome numbers have returned, being better satisfied to live here.

We share with you the feeling as to how difficult it is to build a church when the people are so shifting, but our population is now becoming a of a more permanent character and our congregations more regular. We have not so many people as we expected

but there is a slow growth, and the promise is for better times for Eagle. We wish you great success.

Cordially,
JAMES W. KIRK.

The Northern Light is the best advertising medium in Alaska for those who are specially desirous of obtaining tourist business. It has a circulation of one thousand copies among a class of people who travel. Steamboat lines, Photographers, Curio dealers Confectioners, anyone who has anything that will interest a tourist will find it profitable to advertise in this paper. Rates per issue, 50 cents per inch, \$3.00 per column. Liberal discount where the space is hired for the year.

Do you wish to make money. Get up a club for the Northern Light. Liberal cash discounts. Write for terms,

W.M. M. CARLE.

Send

50 Cents, and receive by return mail, postage paid, one box of Alaska Garnets.

Send

50 Cents, and receive by return mail, one $10\frac{1}{2} \times 8\frac{1}{2}$ Photo of the celebrated Alaska Totem Pole. Six for \$2.50. Smaller size 35 cents, or three (3) for \$1.00. Still a smaller size, 15 cents, or seven (7) for \$1.00.

Address all orders to

T. G. WILSON,
P. O. Box 160, Wrangel, Alaska.

James R. Ewing

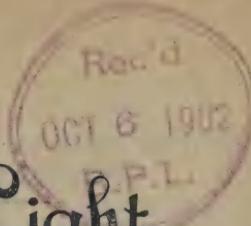
BOOKSELLER

Portland

Oregon

Inquiries answered and prices quoted on any Book published.

Entered in Post Office at
FORT WRANGEL, ALASKA
as second-class matter.



The Northern Light

PUBLISHED BI-MONTHLY. DEVOTED TO RELIGIOUS WORK IN ALASKA.

Subscription per year 25 cts. In Clubs of 10 to one address, \$1. In Clubs of 40 to one address, \$2.50.
REV. H. P. CORSER, AND REV. N. B. HARRISON, EDITORS.

NINTH YEAR.

FORT WRANGEL, SEPTEMBER, 1902.

No. 2.



NATIVE CHRISTIAN ENDEAVOR CONVENTION.

The Presbytery at its spring meeting appointed Revs. Montgomery, of Howkan; Waggoner, of Klawack; and Corser, of Wrangell, as a committee to arrange a Christian Endeavor convention. We are sorry not to be able to announce in this issue a full program and the exact date of a convention which will be held at Wrangell some time during the coming fall.

With this convention there should be a council for all Alaska. The new game law should be considered. A petition should be drawn up requesting Congress to change the closed season for salmon from Saturday to Sunday. They should also petition to have it clearly defined by statute that they can in their own name locate mineral claims and also give good title to the real estate that they may wish to sell.

It is important that there be representatives from all over Alaska, whether they be Christian Endeavorers or not. It is time that the natives unite, so that they will be looked upon as a power worth considering.

But, of course, the chief stress of the convention will be laid upon the spiritual side of our work. We hope that it will be a time for earnest prayer and thorough Bible study, in which all who attend will be brought nearer the Kingdom.

HAINES.

Editor of the Northern Light:

Haines is still on the peninsula between Lynn canal and the Chilkat tide water, and at present is enjoying a hopefulness from anticipations of additions of business and population in the near future.

The War Department has recently

begun preparations for the establishment of a military post here, which, it is reported, will be the largest in Southeastern Alaska and a rendezvous from which other posts may be supplied. Bids are asked for the clearing of fifty acres of land, work to be begun this month. Buildings for officers and men will be erected next summer, with much other work to perfect the establishment of the post.

The Presbyterian Home Mission Board has ordered the reopening of their Home for Native Alaskan children, which is located here, and has been closed for the past three years. It is ready now for the reception of children who may apply. They will be boarded and taught in the school and maintained in the home. School will begin September 15th. The Home building is a three story and basement building, seventy feet long and heated by a furnace. It is hoped that this school will prove to be an important feeder to the Sitka industrial school.

The Indians are returning from their summer's fishing for the canneries, four of which are located at from four to eight miles from Haines, and are reported to have put up a fish pack of 12,000 to over 30,000 cases for each cannery.

The Indians are returning this year in a higher spiritual condition, owing to more regular religious services during the fishing season.

On August 10th a communion service was held at the Chilkoot rapids at the Indian village, at which the greater part of the members of the church were present and participated. All the seats were occupied and many sat on the floor or stood; the feeling was good, the atmosphere one of devotion and consecration; some were led to examine their recent past life and con-

fessed their unworthiness or refused to participate in the communion.

Making Saturday the day forbidden to fish and Sabbath a legal fishing day tends to lessen reverence for God's holy day among all classes.

The Alaska criminal code forbids fishing from Friday night at 12 o'clock until 6 o'clock Sabbath morning.

It is said that one cannery orders men to fish on the Sabbath; others hint strongly that they would like to have fish for Monday morning. The white fishers go out on Sabbath as on other days and thus demoralize those who otherwise would refrain from fishing on that day.

If Congress were petitioned to change the reading of section 180, chapter 12 to read, "No fishing for salmon shall be done from midnight on Saturday of each week until 6 o'clock anti meridian of the Monday following," instead of Friday night at 12 o'clock until after 6 o'clock anti meridian Sunday, as it now is, all fishing on Sabbath would cease on that day and the canneries would not, up here, have to run except during the hottest part of summer, for we have no hot nights and but few hot days.

All Indians interrogated upon the subject are in favor of Sabbath rest, and it is hoped that all lovers of the Sabbath day will interest themselves in having this change made during the coming winter.

A. R. MACKINTOSH.

Two fine new Meneely bells, the gift of a lady of Cleveland, Ohio, in response to an appeal inserted in the Evangelist by Dr. Young, have arrived at Juneau, to ring their gospel invitation from the belfries of the Northern Light church there, and the Presbyterian mission house at Douglas Island.

AN APPEAL TO WHITE PEOPLE IN ALASKA.

Has Alaska tried to get along without Christ? The Indians, in spite of all their faults and backslidings have made wonderful advancement toward the better life. How about the white people? Have they not tried to have a land without Christ? Has the experiment been a success?

The writer was talking some time ago, with a man who is not a Christian, in favor of a territorial form of government for Alaska. The reply that was received to the question, "Why not have a territorial government," was virtually this: "The people are too bad to be trusted."

The writer did not agree with the speaker then and does not now, but it illustrates the fact that a people without Christ are not a success.

Alaska needs more Christians that will take their church membership away from the East where it is doing no one any good, and who will stand up and be counted for Christ here in Alaska. It needs more men who will live the Christian life in business. It needs more men who will have nothing to do with gambling schemes, even if they seem as harmless as the nickel-in-the-slot variety. It needs more women who will agree to the fact that "wine is a mocker and strong drink is raging. It needs more men in the bunk house who will live as Christians, even though every temptation be about them. It needs more men who will say 'no,' when they are asked to take part in a "high-toned spree." It needs more employers who will respect the Sabbath day and not force their men to break the Sabbath. In brief, Alaska needs a mighty shaking, and a baptism with the Holy Spirit. Let all the people in the States pray for us.

NEW MISSIONARIES AT KLUCKWAN.

The Presbyterian Church has a reputation for aggressiveness in Alaska. We are trying to do at least our share of the work in this rapidly developing field. This year several new workers are being located in the interior and along the coast. Among these are Mr. Fred R. Falconer and his wife who have recently taken up the work at Kluckwan.

This is an old native village. It is called the "Mother-town."

Here the natives are found living undisturbed by the white man's invasion. Thus it becomes an ideal mission field, for it seems that when other than the missionary brings civilization into the natives' midst, it works injury and degradation.

Kluckwan lies back of Haines Mission, twenty-five miles up the swiftly flowing Chilkat. Many years ago it was partially cared for by our Board in connection with Haines, and the little log church still stands. But our Board failed to man it and the Methodist Church, seeing the need, very properly sought to fill it. For two years Mr. Sellon held the fort, doing excellent work. This spring it was turned over to our Board and Mr. Falconer, a member of the Skagway church who has already shown his ability in Christian work among the natives, was commissioned for the field.

He is himself a worker of sterling qualities who has the love and perfect confidence of the natives; but now, having taken as a partner in the work her who was formerly Ensign Gooding of the Salvation Army, a laborer of equal merit with a wide experience in various fields, there is no station in Alaska that is better manned and has greater promise.

The writer recently visited this most interesting village and took several views of their tribal houses and house totems. Here are some old Russian canons which bear a history both ancient and modern. The story of their being brought to Kluckwan in the early war-like days is interesting; still more interesting is the recent use to which they have been put. Not long since, on Sunday morning, Yailth-kok, the chief, charged one and fired it as a public announcement that he had left the old ways of native superstition and sin; then, on the village flag staff, he raised "Old Glory" as a sign that he had begun the new life.

Communion was held in the very house where, less than two years ago, the same natives had held the last great "potlach" or old custom feast and dance. One hundred attended and thirty-eight communed after a strong warning to any who were unworthy. Their testimonies were bright and their exhortations stirring, showing a splendid grasp of what the speaker had said. Their faces shone with a new light, itself a witness of the new life and hope within. When we find these natives being judged by their ability to say in public that Jesus is doing much for them, saving and keeping, one cannot but think how many white Christians would fail to stand the same test. Is it because they have not the ability or because Jesus has done any less for them?

NEW WORKERS FOR THE MINING CAMPS.

The Presbytery of the Yukon has been greatly strengthened, and a few laborers who have been vainly trying to spread themselves all over this tremendous harvest field have been greatly encouraged by the appointment of two efficient ministers to the north and west. Rev. Herman M. Hosack, who has been

the beloved and useful pastor of the Aspinwall and Hoboken congregations, has gone to Teller, on Seward Peninsula on Behr-ing Sea. He will visit Nome, Candle Creek and Council City, stirring mining camps, and will winter wherever is the greatest opportunity of usefulness. He believes our good Presbyterian elder, Dr. E. J. Meacham, who has been sturdily holding the fort for Christ at Teller. Dr. Meacham is probably on his way to Seattle, and may be stationed at our new mission at Killisnoo. Mr. Hosack is unmarried and eminently fitted to do the hard routine work required in Seward Peninsula.

Rev. Charles F. Ensign, approved of God in the fruits of his labors in Sioux City, Iowa, and highly commended by his fellow Presbyters, has been commissioned to Eagle, on the Yukon. He takes the place of Rev. James Woolaston Kirk, who returns this fall for a needed rest in Philadelphia. When Mr. Kirk returns to Eagle Mr. Ensign will go on to whatever point affords the largest and neediest field for his efforts. Mrs. Ensign, by her musical talents, capacity for work and devoted piety, is well fitted to take the place of the much loved Mrs. Kirk.

ITEMS OF INTEREST.

Rev. M. Egbert Koonce, Ph. D., who was the hero of the last General Assembly on account of his great walk of 1,200 miles from Rampart to Valdez, up the frozen Yukon, over the snowy Tanana mountains, and down the frozen Copper river, has returned to his field at Rampart. He was the guest of Dr. Young at Skagway on his way. Rampart has greatly grown this summer on account of rich strikes in the Manook gold region, and Dr. Koonce will find ample scope for his labors.

This important mission will be greatly strengthened by the reopening of the Mission Home for Children. Mr. A. R. Mackintosh who has present charge of the mission has been doing very efficient work this summer as he followed the natives to their fishing places and camping grounds. His daughter, Genevieve, will teach the school this year, as last.

Mrs. Schuknecht, the newly appointed matron of the Haines Mission school, has just arrived. She is new to Alaska but not to Indian work; having been for some time a matron in our Good Will Mission, South Dakota. She is a woman of kindly disposition, possessing also business and executive ability. We expect to see the school reopened with ever increasing efficiency under her management.

The War Department, at Washington has ordered the establishment of the largest army post in the northwest at Haines, and ground has been surveyed for the purpose. In this survey more than half of our mission land has been included. The best of the farming land, however, has been left to the mission, and the Department will doubtless reimburse the mission for what it has taken. The post will be established next spring. This large body of soldiers, four companies, at least, and the crowd of civilians who will be drawn to Haines by the post, will demand the services of a strong Presbyterian minister. One should be secured able to minister acceptably to both whites and natives.

Revs. Condit and Jones of Juneau, together with their families, have been enjoying a brief respite from their work this summer. In their own boat they travelled up Lynn canal to a point opposite Berners' Bay where they went into camp. The great attraction was the wild strawberries which are reported to be large and abundant.

THE NORTHERN LIGHT

MORE SUPPORT NEEDED FOR THE NORTHERN LIGHT.

The Northern Light has not for some time paid expenses. The editors have carried the paper along during the past two years at considerable loss to themselves. The reason is, they believe; that there is a place for such a paper here in Alaska, and that good can be done by it which cannot otherwise be attained.

The Northern Light is not a money making scheme. Should there be any surplus it will be turned into the treasury of the Presbytery.

Can we not have one hundred subscriptions during the next three months? If the friends of Alaska work and will only make the effort this can be easily accomplished. Let us also have a number of clubs. Ten subscriptions to one address for one dollar, and forty to one address, two dollars and fifty cents. This barely covers the cost of printing. We hope that our friends will send in their renewals as soon as possible.

We would like to see the subscription list increase so that it could be made a monthly, and it can be done if all who are interested will help even a little.

THE NEW THLINGIT LESSON BOOK.

Miss Fanny Willard, of the Sitka Training School, reports to Dr. Young, under date of August 6th: "Have nearly finished the final copy of the Thlingit book. It will be ready for the printer in about two weeks. What fascinating work it is!"

Miss Willard is the most competent person living to prepare this book, so much needed by all our missionaries in Southeastern Alaska in their study of the native language. It is the earnest desire of our Mission Board that those who minister to Thlingit congregations

should acquire a knowledge of the language as speedily and as thoroughly as possible, and to this end the new book will be an invaluable aid.

SKAGWAY NEWS.

Since our last issue, Dr. S. Hall Young, with his wife and two daughters has come to our midst to make his headquarters and permanent home. He has secured a commodious house whose hospitality has already proved a great blessing to way-faring missionaries.

Rev. N. B. Garrison, the pastor of this church for more than three years, will take his family East this fall for a much needed rest. He was appointed by the Presbytery a delegate to the Synod which meets at Whatcom, Oct. 2nd, and from there he will proceed to his old home in New Jersey.

The Skagway church is very fortunate in being able to secure the able and efficient services of Dr. Young during the absence of its pastor.

DYING UNTO SELF.

The candidate for knighthood knelt before his sovereign before he received his new title of honor. The old had to die before the new came. The human in us must be crucified before the divine can take control of our lives.

There is one thing peculiar about the old self. It has as many lives as the fabled cat. Often times men imagine that they have actually nailed the old self to the cross, but, sad to relate, when the resurrection comes, there is still a quantity of the old Adam left. When the old Adam comes up, this must be nailed to the cross. This is what Paul means by the "living sacrifice."

Let it be our prayer, "God help us to die with Thee that we may be raised again with Thee."

THE HATTIE MINING CAMP.

The people of Wrangel had the privilege of entertaining the men from the Hattie mining camp, connected with the Olympic Mining Company, during the Fourth of July.

It is generally supposed that the men about mining camps are rough and somewhat dissipated. But the writer was around considerably during the Fourth and he does not remember of seeing one who was under the influence of liquor.

The Olympic Mining Company, which is represented in Alaska by Mr. Range, not only believes in being fair and square with their men, but they believe in being generous as well. The consequence is that they have men about them loyal to their interests.

Let all companies that have trouble with their men make a study of Mr. Range's methods.

MISSIONARIES SPEAK.

"Expect great things from God; attempt great things for God."—Carey.

"Let us advance upon our knees."—Neesima.

"God had but one son and he was a missionary."—Livingstone.

"To know that millions are perishing body and soul, to possess the means which might save both; to withhold the same and let them perish, — is what?"—Dowpout.

"I will desist from my purpose if my father or other friends can give such reasons why I should not take this step as will satisfy my mind on a dying bed."—Morrison.

"If you do not wish the kingdom of God, do not pray for it; but if you do you must do more than pray for it—you must work for it."—Ruskin.

"While vast continents are shrouded in almost utter darkness, and hundreds of millions are suffering the horrors of heathendom, or of Islam, the burden of proof lies with you, to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."—Keith-Falconer.

"Ours is a lost world, the gospel is a trust. No Pilate-like washing of our hands can rid us of our responsibility for its promulgation."—Strickland.

"Prayer and pains through faith in Jesus Christ will do any thng."—Elliott.

"Oh, that I had a thousand lives, and a thousand bodies. All of them should be devoted to no other employment but to preach Christ to these degraded, despised and yet beloved mortals. I have never repented becoming a missionary, and should I die in the march and never enter the field of battle, all will be well."—Moffat.

"All my fathers have passed away into darkness without knowing anything of what was to befall them. How is it that your forefathers, knowing all these things, did not send word to my forefathers sooner?"—Spoken to Livingstone by Secele, chief of the Bakwains in Africa.

A miner was converted in a series of meetings I held in Colorado. He was profligate and sinful, and a gentleman said to me on the street the next day with something of a sneer, "It does not take much of a man to be a Christian," and I replied, "It takes all the man there is." Until God has all of us He cannot use us.—J. Wilbur Chapman.

THE BEEF TRUST.**A Law for the Purpose of Pauperizing the Indian and Increasing the Profits of the Beef Trust.**

This is what the new game law for Alaska might appropriately be called. There are some features of the law which are good. It was necessary to prohibit the exportation of deer skins from Alaska. This would prevent the slaughter of deer for the purpose of disposing of the skins. But it is difficult to find any reason for the other features of the law. What is the reason for prohibiting the selling of deer meat? In spite of the tremendous slaughter of deer that has been going on for

years, there seems to be, except around the towns, as many deer as ever. The writer saw, not long ago, sixteen deer in one herd.

Up to the present time, the Indians would kill the deer and bring them in, and sell the meat to those who could not afford to buy beef. This law has taken away from the poor man in Alaska his meat, and from the Indian a source of revenue which he much needs.

But this is not all the bad features of the all. It is a question whether skins of animals killed within the open season can be shipped at a time when the killing of the animal is prohibited. If this is so, there are just a few weeks in the year in which the Indian can dispose of the products of his labor. He must sell them, or not at all, no matter whether the price is satisfactory or not.

Then, further, it is doubtful from a reading of the law, whether it is lawful at all to kill black bears and even grizzly bears. A following out of the letter of the law seems to indicate this. Is it the purpose of Congress to make Alaska a game preserve, where aristocratic hunters can come for enjoying their favorite sport?

But some may say that the bear are decreasing in numbers. What of it? There are enough to furnish support to the Indians until the younger people can learn the occupations of a more civilized life.

The game law is an illustration of the fact that Alaska can expect very little help from Congress. Congressmen and senators live too far away, and they are consequently too ignorant of actual conditions in Alaska to legislate wisely.

We need, and that right soon, a territorial form of government.

TOTEMS
POTLATCH
RATTLES

CHILKAT
BLANKETS
WAR MASKS

B. A. WHALEN'S INDIAN CURIO BAZAAR SKAGWAY, ALASKA.

The only house in the world devoted exclusively to curios of the land of the midnight sun.

Collectors, Museums and Bazars invited to Correspond.

The genuine kind, only here you will find it as represented.

BASKETS
HORN
SPOONS

SILVER
SPOONS AND
BRACELETS



Go to J. G. Grant, Fort Wrangell, Alaska, for curios, Lunch Goods, Fruit, Confectionery, Newspapers, Magazines. Only the best sold, and that at the lowest prices. Also give him your orders for coal and wood.

Eastern parties desiring Indian baskets and other curios, will do well to correspond with him, for he is prepared to furnish the best at lowest prices.



